

REJOICE
WEST END CHAPELS:

SKETCHES OF LONDON METHODISM
FROM WESLEY'S DAY.

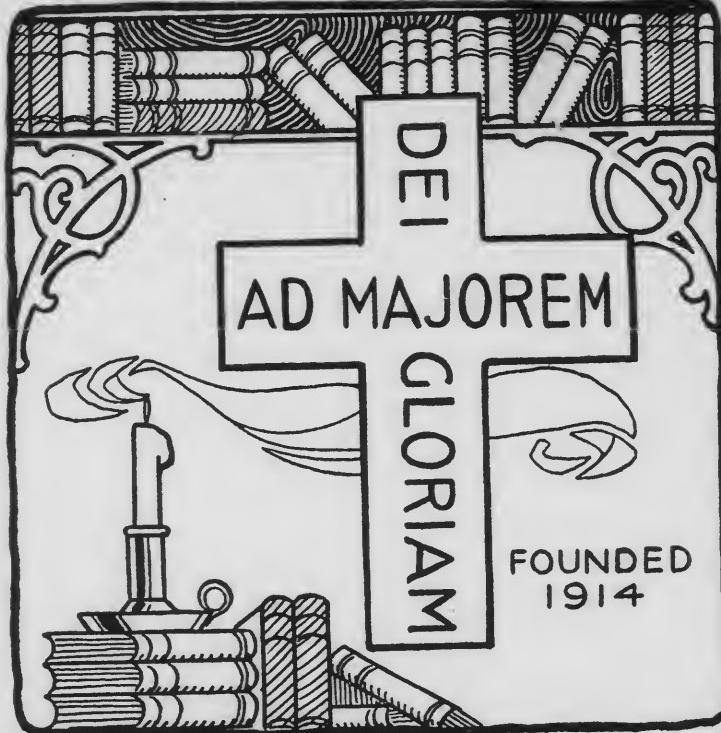


THE CHAPEL IN WEST STREET
NEAR THE EVENING STAR.
(JOHN WESLEY PREACHED SUNDAY 1785.)

JOHN TELFORD, B.A.,

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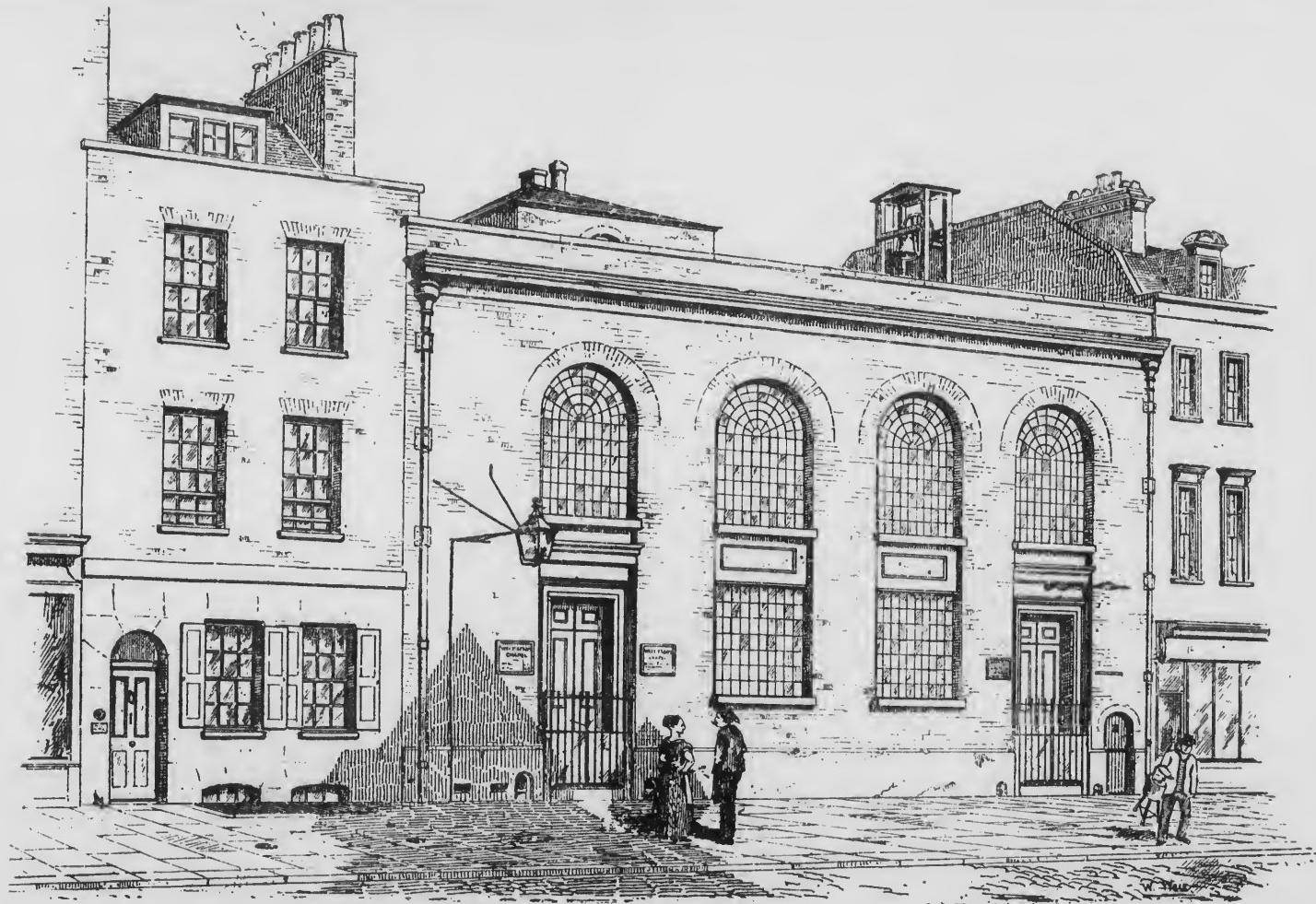
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TWO WEST-END CHAPELS:

OR

SKETCHES OF LONDON METHODISM FROM
WESLEY'S DAY (1740—1886).

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WEST STREET CHAPEL, WITH THE CHAPEL HOUSE ON THE LEFT.

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TWO WEST-END CHAPELS:

OR

SKETCHES OF LONDON METHODISM
FROM WESLEY'S DAY

(1740-1886).

BY THE
REV. J. TELFORD, B.A.,

Author of "Wesley Anecdotes."



London:

WESLEYAN METHODIST BOOK-ROOM,
2, CASTLE ST., CITY ROAD, E.C.; AND 66, PATERNOSTER
ROW, E.C.

WESLEYAN METHODIST SUNDAY SCHOOL UNION,
2, LUDGATE CIRCUS BUILDINGS, E.C.

—
1886.



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* I am indebted to the kindness of Mr. James Weir for these Drawings.

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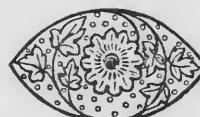
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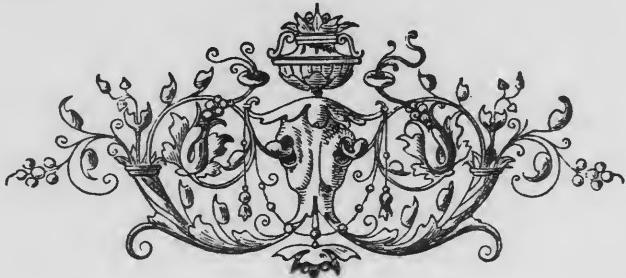
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INTRODUCTION.



THE following pages give some glimpses into the course of West End Methodism during the first century and a half of its eventful history. West Street represents the early successes of Wesley's day, when the Evangelical Revival had thoroughly rooted itself in the Metropolis. It introduces us to the Wesleys, to Whitefield, Fletcher, and the early Methodist preachers and people. The venerable sanctuary still stands as a memorial of those days of blessing.

Hinde Street Chapel has had a history no less striking. Its membership was larger even than that of West Street. Its vigour in all schemes for the extension of Methodism far and wide through the West of London forms a chapter to which West Street can present no parallel. The palm for aggress-

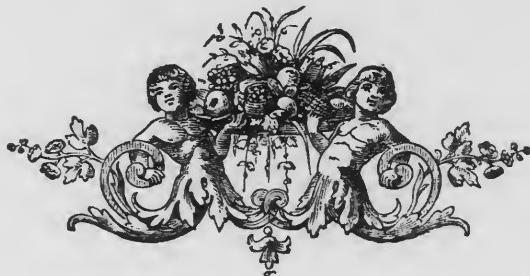
sive work must undoubtedly be given to the younger sanctuary. Had it not been for the disastrous agitation, and the ruinous policy of debt, the influence of Methodism in the West End would have been enormous. Even with all its disadvantages, Hinde Street, as those who know its society intimately are reminded every day, has been a power for good in the centre of the great business houses and aristocratic residences.

In October, 1884, my friend, the Rev. William Unsworth, urged me to tell the story of Hinde Street Chapel. Out of this the West Street studies also grew. Eight papers appeared in the "Wesleyan Magazine" for 1885, which are now cast into new shape, with extensive additions, which could not appear in those pages. The Sunday School History, written for the "Wesleyan Sunday School Magazine," has been added to complete the view. My best thanks are due to Miss Bickers for permission to use some valuable material prepared by her father. Had it now been possible to write the history of Great Queen Street Chapel, as perhaps it may be at some future time, those papers would have been still more valuable. Mr. Stevenson's "City Road" has supplied some clues to the biography of the period, and the Rev. R. W. Dibdin's "History of West Street Episcopal Chapel" some particulars as to the Huguenot worshippers and nineteenth century history of West Street. Material for the Hinde Street chapters has

been gathered mainly from old church records, which have never been opened to the world. The local colouring will, it is hoped, make these pages pleasant reading, even for those who only turn to them in some leisure hour. The book is an instalment of the history of Metropolitan Methodism, which may show how God owned our fathers, and may rouse us to greater devotion.

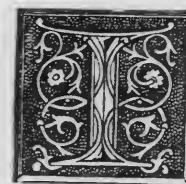
As one of the ministers of Hinde Street, the present position of the work there has given another purpose to these historical sketches. By October, 1887, when the new chapel will be opened, £16,000 must be raised. These chapters may perhaps win some friends for that heavy scheme. Some day it will be counted no small honour to have shared in this enterprise. The future must be better than the past, for "the best of all is, God is with us;" and there is neither decay nor loss of power when His grace and His strength are given to His servants.





CHAPTER I.

WEST STREET CHAPEL.



N Upper St. Martin's Lane, a quiet street bends off sharply to the west. From the main thoroughfare little can be seen save the elbow which brings the line of the street smartly round till it forms an acute angle with the road through the Seven Dials. Few passers-by attach any importance to this uninviting spot. But if the Methodist pilgrim pushes on a little he finds himself on holy ground. On his right is a dingy brick building, destitute of architectural grace, bearing upon it the stamp of Seven Dials' poverty and dreariness. It stands with its side close up to the roadway; at each end is a door, with a small window above; between these doors are two other broad and long windows. Near one of the entrances is an opening to the vaults underneath the chapel. The chapel-house, the in-

separable companion of all the changing fortunes of that notable old building, adjoins it on the north side. The opening of Shaftesbury Avenue has brought the chapel within a few yards of that splendid thoroughfare, and made its site one of the best in the district.

It requires a vigorous stretch of a vigorous imagination to realise the fact that here John Wesley's coach once stood, and Charles Wesley's little horse ambled on with the absent-minded poet. John Fletcher hurried along to help Wesley in his heavy service, and George Whitefield came to charm the worshippers. The Countess of Huntingdon and her aristocratic friends drove up to these doors. But one loses sight of all distinctions of rank when the true spirit of that spot rises to meet the visitor who has turned over the biographies of "Early Methodist Preachers" and people. To this place came men and women seeking rest for their souls. Anxious, eager faces are around you. Their lives lie open in their own simple narratives, written for the glory of God and the guidance of pilgrims. The whole street is hallowed by the feet of penitent or of rejoicing worshippers.

This old sanctuary was the first metropolitan chapel, the centre of West End Methodism. The Foundery was an extemporised meeting-house; this was "the chapel," the first Methodist chapel in London. Preaching-house, or "room," was the usual

name for places devoted to Methodist services ; but this was already a consecrated building. If you have walked up St. Martin's Lane and enter at the first door, you find yourself in an oblong building, which is said to seat 1,071 persons. This estimate, however, only allows sixteen inches per sitting. Plain, square-fronted galleries run round three sides ; there is no gallery at the end where the Communion-table stands, but the evident marks on the wall point to the three old-fashioned windows between the chapel-house and the chapel which, when open, made the room into a kind of supplementary gallery. The door on the left, which led into the front parlour of the chapel-house (which was used as a robing-room), is now closed ; that on the right leads into the vestry of Wesley's time. Before the rail stands a curious old pulpit, which may be fairly described as a three-decker. The lowest desk is for the reader, the higher for the prayers, the loftiest place is consecrated to the sermon. .

The centre of the chapel was pewed in 1826. The old Methodists had to content themselves with benches. Few will think, however, as they sit in those pews, that the present worshippers are to be congratulated on the change. A comfortable seat seems to be the invention of the present generation. Men and women of course sat apart in Wesley's day. We have no reason to suppose that those

worthy West Street people disturbed John Wesley's mind by such innovations as the daring trustees of City Road wished to establish in the New Chapel. In the Foundery a dozen seats with rails at the back, just before the pulpit, were reserved for women. Men sat in the side galleries or in the free seats under them ; women in the front gallery or in the free seats under it. All benches were alike. No difference was made here between rich and poor ; no one was allowed to call any seat his own, the first comers sat down first : such were the arrangements at the Foundery. West Street followed the same plan—Wesley's ideal of perfection.

When the Revocation of the Edict of Nantes drove the French Protestants out of their country in 1685, England received them with open arms. Spital-fields was almost entirely populated by the workers in silk ; Soho and St. Giles's became the home of thousands employed in other arts. In 1687, Parliament made an annual grant of £16,000 for pensions and bounties to these distressed people, £1,718 of which was to be distributed among the poor French pastors. In 1727, when the first distress was over, the amount was fixed at £8,591, but the portion for the ministers was not reduced. Three churches were built for the French Protestants by English contributions ; quite a number arose at the West End of the town. One was built in Leicester Fields in 1689 ; another in Swallow Street, Piccadilly, in 1692 ; there

was a third in Little Savoy, between Cockspur Street and St. James's Park.

West Street Chapel, called "La Pyramide" or "La Tremblade," was opened in February, 1700, on the site of an Episcopal Free Chapel, where service was conducted in Erse. It was erected for one of these French refugee congregations, formed ten years previously at Weld House. There the worshippers were so much disturbed by Papists, that they removed to Newport Market. They were not, however, satisfied. Various difficulties led them to approach the Bishop of London a third time, and he gave consent for their removal to West Street in 1700. In 1701 a debt of £400 remained upon the premises, which the four ministers were called upon to pay. Two of the elders came forward with loans of £300 and £100, to meet the emergency. A bequest of £250, made by a M. Crosier in 1731, must have placed the congregation in comparatively easy circumstances. The registers were deposited at Les Grecs, in Dudley Court, Hog Lane (now Crown Street, Soho), built for Greek worship, but afterwards used by the French refugees. Some brief entries in the church books show that the work was carried on with spirit. There were four ministers; the church was united to those in Perle Street and Crispin Street, Spitalfields, formed in 1697 and 1693; the congregation appointed a reader and a porter, and in the "List of abjurations and recogni-

sances made at this chapel by Papists and persons who had succumbed to the French Persecution," we find in 1700 the entries :—

" Dame Cathr. de Bourbon, de Bazian.
Guillaume Dufour, of Caen."

West Street, therefore, has a history earlier than its Methodist history. Here those noble refugees who had sacrificed so much for conscience' sake, worshipped God in peace at last. Here they thanked Him for His goodness, here they prayed for their blinded countrymen. Here, too, they rejoiced over some lost sheep brought back into the fold.

In 1728 the chapel was conveyed from Mr. Joye, of Duke Street, Westminster, to trustees. Mrs. Elizabeth Palmer had left £500 to be laid out in the purchase of land or tenements, the rent of which was to be paid yearly to twelve poor widows of the parish of St. Clement's Dane, in the Strand. With this bequest, the freehold chapel and house in West Street were bought. They were then let for £18 a year. In 1760 the rent was raised to £30; in 1801, to £100; in 1869 it brought in £108, as the interest of that £500 bequeathed by Mrs. Palmer. In 1869, when it seemed likely that the old chapel would be bought over their heads, Mr. Dibdin and his congregation met to ask God's help in their trouble. Colonel Law, who was present quite unexpectedly, bought the property to save them from this blow. It now belong

to his son, who is a clergyman, and the son-in-law of Mr. Dibdin.

We have seen that the sudden influx of French Protestants into this country led to considerable church building in London. From the history of these buildings we conclude that in the course of fifty years the new settlers were better able to gauge their own requirements for religious worship than at first. Churches were given up, and congregations amalgamated. It is a significant fact that Wesley found a West End centre in one of these disused churches, and a centre at Spitalfields in another. The French Protestant Chapel at Spitalfields is still the home of Methodism.

On Sunday, May 29th, 1743, Mr. Wesley first preached in West Street. A clergyman, probably the rector of St. Clement's Dane, naturally interested in the Palmer charity, which was fruitless so long as the chapel was unlet, offered him this place, "of which," he says, "by a strange chain of providences, we have a lease for several years." He had been absent from London since February 14th, on a tour to Newcastle, Bristol, Wales, and Oxford. He returned on the Thursday before this first service in West Street. The Society in London now numbered 1950 members, scattered over all parts of the town. The Foundery was the Methodist centre, but a suitable place of worship in the West End was greatly needed. There had, indeed, been a preaching place for some time

near Drury Lane. Mr. Wesley says, on October 20th, 1740: "I began declaring that 'Gospel of Christ' which 'is the power of God unto salvation,' in the midst of the publicans and sinners, at Short's Gardens, Drury Lane." This narrow street runs between Drury Lane and Neal Street, a few yards south of Broad Street. The Rev. J. W. Horsley has shown by his study of the writing on prison walls* that it is still one of the chief resorts of "publicans and sinners." The service held on Friday evenings in this upper room was the forerunner of the West Street Friday evening service. Here, on April 10th, 1741, when Mr. Wesley began to expound the eighth chapter of Romans, "thoughts and words crowded in so fast" upon him that he "could get no farther than the first verse;" nor, indeed, than that single clause, "who walk not after the flesh, but after the Spirit." "Five days before Joseph Humphreys, who had begun to preach in connexion with Mr. Wesley, wrote to say that he had been reading the latter part of this chapter, of which he gave a Calvinistic explanation. This led to Wesley's choice of subject. Humphrey heard his exposition, but was not satisfied with it, and next month cast in his lot with Mr. Whitefield."† The next Friday found Wesley there again. He was so unwell that he could "scarcely get out of bed,"

* "Sunday Magazine," 1866, p. 171.

† Mr. Tyerman in "Wesleyan Magazine," 1884, p. 280.

and had to lie down almost as soon as he was up. He "made shift to drag himself" to Short's Gardens, where he had much difficulty in climbing up the stairs, and though his voice was almost gone, he gave out his text. "In a moment both voice and strength returned ;" and for some weeks he enjoyed such vigour as he had not known since his "landing in America." On Friday, January 22nd, 1742, he "met the Society" here "for the first time."

On January 26th, 1745, Charles Wesley mentions that Mr. Erskine came to Short's Gardens with a message which the Bishop of London had sent for him through the Countess of Huntingdon, so that some hold seems to have been kept of this district. Thomas Walsh was no stranger to the place. He preached there in Erse on Sunday, June 24th, 1753, to Mr. Wesley's great joy. "Abundance of his countrymen flocked to hear, and some were cut to the heart. How many means does God use to bring poor wanderers back to Himself?" The position of the upper room is not known, but it perhaps stood on part of the site occupied by one of the churches of the district.

After West Street Chapel was opened, Methodism was worthily represented in the aristocratic end of the town. Almost within a stone's throw were the gardens of Leicester House, which stood at the north of what is now Leicester Square. Formerly the town residence of the Earls of Leicester, it became the

home of Peter the Great during his visit to England. Prince Eugene was also entertained there in 1712. Between 1718 and 1727, George II., then Prince of Wales, kept his gay court in this "pouting place of princes." Here his son Frederick lived after his father's accession, here he died in 1751, and here, in 1760, society crowded to kiss the hand of George III. Sir Isaac Newton, Sir Joshua Reynolds, Hogarth, and John Hunter, were all residents in this fashionable quarter. Soho Square had seen its best days, but was still aristocratic. There was little building as yet beyond Oxford Street. Behind the British Museum green fields spread out to Hampstead, with only a few dwellings scattered here and there. The road to "Tottenham Court" was already dotted with houses, but even so late as 1756, when Whitefield's Tabernacle was erected, there were only two or three buildings between it and the famous resort which gave the road its name. Pleasant country covered much of the space between the Tabernacle and Marylebone.

If the new chapel was surrounded by aristocratic neighbours, however, there were spots which might truly be described as "Outcast London" calling for Methodist ministrations. The streets converging in the Seven Dials had been built in Charles II.'s time, in the expectation that the gay and fashionable would take possession of them. But the notorious "rookery" of St. Giles was too near and too repulsive. The new

streets soon became almost as bad as the worst part of the district.

Two entries in Charles Wesley's Journal show that the less reputable neighbours made some attempt to disturb the worship at West Street. The chapel was in the heart of the theatrical world. On Sunday, January 8th, 1744, while Charles Wesley was preaching with convincing power upon the barren fig tree, "a company of players roared mightily for their master; but could not stop the course of the word." On October 18th, 1745, while he expounded Jeremiah iii., he says: "Some endeavoured to disturb us by throwing in a cracker, which many took for a gun discharged. In one minute the people recovered their hurry, and I went on for another half-hour with double assistance."

Such was the neighbourhood in which Wesley preached on the morning of Trinity Sunday, 1743. The opening service of that first metropolitan chapel was at ten o'clock. The place became a centre of Methodist activity in West London for fifty-five years, and the mother of a large number of churches.

The Methodist ministry there began well. Mr. Wesley read the prayers, and "preached on the Gospel for the day, part of the third chapter of St. John." Some hundreds partook of the Lord's Supper. It was three o'clock before that exhausting service was over. At five o'clock, however, he was preaching in the "Great Gardens" at Whitechapel "to an immense

congregation," again on the Gospel for the day: "Ye must be born again." Then the Leaders met together, "and after them the bands."

"The following week" Mr. Wesley "spent in visiting the Society." Next Sunday his service at West Street was even more prolonged. "It lasted till near four o'clock"; so that for the future the communicants were "divided into three parts," that there might not be "above six hundred at once." Even with this arrangement, and after the chapels at Spital-fields and Snowsfields were open, the service was exhausting enough, for it lasted from nine to one o'clock. The Sunday Services at the chapel in 1791 were held at nine, three, and seven o'clock.





CHAPTER II.

PREACHERS AT WEST STREET.

THE pulpit was well supplied. Probably no place enjoyed more of the public ministry of John and Charles Wesley than "the chapel" in West Street. There seems to have been less narrow Churchmanship here than there was afterwards at the chapel in City Road, where no unordained Minister was allowed to read prayers till 1820. If neither of the brothers could be at West Street, Mr. Wesley asked one of his Preachers, though not ordained, to read part of the Church prayers and preach.

Some of Mr. Wesley's services at West Street are especially memorable. Here the anniversary of his rescue from the flames at Epworth was kept. Whilst conducting a watch-night on Friday, February 9th,

1750, at eleven o'clock, Wesley says : " It came into my mind that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped, and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord ? " Here, one Sunday in February, 1751, he must have surprised and troubled those old Methodists who loved him so well, by the difficulty with which he mounted the pulpit-stairs. He had slipped on the ice as he hurried across London Bridge, after five o'clock service at the Foundery, to bid the Snowfields congregation good-bye before he started on his long northern journey. Severely lamed as he was, he did not disappoint his waiting friends. After his leg had been bound up by a surgeon, he " made a shift to walk to the Seven Dials." The service was a season of comfort. Mr. Wesley did no more walking that day. He took coach to a friend's, then was carried " in a chair to the Foundery," and at last found himself in Threadneedle Street, at the house of Mrs. Vazeille, to whom he was married eight or nine days later.

Nearly fifteen years afterwards, Mr. Wesley preached again in somewhat similar circumstances. His horse fell as he was riding through the Borough to Shoreham. He managed, however, to get to his friends there, and returned to London for the Sunday. He was very unfit to bear the strain of a service at West Street. Happily, however, Mr. Greaves, a

clergyman, came straight from his ordination to the chapel, and gave Mr. Wesley the help he needed. Returning from service here on Christmas Day, 1771, a coach ran full against his chaise and broke one of the shafts and traces in pieces. Happily "neither man nor beast received the least hurt." The collection at the doors that day was £4 16s. 9d.

Sunday, March 15th, 1752, also deserves to be remembered. Mr. Wesley preached at West Street in the afternoon during one of the most violent storms he ever remembered. In the midst of his sermon, "great part of a house opposite to the chapel was blown down." The congregation heard "a huge noise, but knew not the cause; so much the more did God speak to our hearts: and great was the rejoicing of many in confidence of His protection." The tiles were rattling from the houses on both sides as Mr. Wesley took horse, between four and five that evening for the North, with his wife and her daughter; but they received no hurt.

Another service is connected with a painful domestic event. On February 20th, 1771, he says: "While I was opening and applying at West Street Chapel those comfortable words—' He knoweth whereof we are made; He remembereth that we are but dust,' it pleased God to speak to many hearts, and to fill them with strong consolation." We may hope that Mr. Wesley himself shared in the comfort; for it was on the next Wednesday that his wife left

him and "set out for Newcastle, purposing never to return."

More memorable still was the last Sunday in November, 1753, the day before Mr. Wesley wrote his famous epitaph in the retreat at Lewisham. He was troubled with a settled pain in the breast, a violent cold, and a low fever. Unfortunately he had "been advertised in the public papers" to preach a charity sermon at the chapel both morning and afternoon. His cough did not interrupt him in the morning sermon, but it proved very troublesome as he administered the Sacrament. In the afternoon he consulted his friends whether he should preach again or not. They thought, as the service had been advertised, he was bound to preach. Mr. Wesley made the attempt; but very few could hear, and his fever much increased. Next day, Dr. Fothergill, the famous Quaker physician, sent him out of town, and he took coach for Lewisham.

On Tuesday, March 26th, 1754, Mr. Wesley, given back to the Church which had scarce hoped to see him again, preached once more in West Street. We can understand the gratitude and joy of the congregation when they welcomed their leader as one returned from the gates of the grave. For four months he had not preached. But the time had not been lost. He had been gathering strength, and preparing his *Notes on the New Testament*. In his congregation at West Street there was one remark-

able young Scotchman. He was "out" at Culloden with the rebels "in a childish freak," and had in consequence been driven from his home by his harsh father. Going to Perth to escape pursuit, he had a marvellous escape from drowning. For now nearly two years he had been in London, where he married, and had some remarkable experiences as a baker in the City. In September, 1753, he entered the service of Mr. Marriott, one of the first members at the Foundery.

The young Scotchman and his wife began earnestly to seek true religion, and carefully shunned everything that might be displeasing to God. The "baking of pans" on Sunday greatly distressed his mind. He told Mr. Marriott that he must leave his employment on that account. His master consulted with the trade, and took the advice of friends at the Foundery. One Sunday evening, after family worship, he stopped his conscientious journeyman, and said : " I have done to-day what will please you ; I have stayed at home and told all my customers I will no more bake on a Sunday." That year the master's trade grew rapidly. By and by he became a wealthy man.

Mr. Marriott invited his assistant to go with him to the Foundery. The young wife was much grieved. She had heard so many unfavourable reports of the Methodists that she said, " Now our peace is broken for ever !" Next Sunday she went with him to hear John Nelson. Her comment proves that she was a

woman of sense : " He has shown me the way to hell ; and not the way to get out of it. But I thank God He has shown me that Jesus Christ is the way, and has brought me out of it too." Next Sunday Mr. Charles Wesley preached, and made a better impression. But her husband could find no rest. About this time the young couple were allowed to stay to the meeting of one of the Classes. The wife's criticism was an unconscious tribute of the highest order to those Methodist members—"They had all agreed what to say, in order to catch us."

Such was the position in which Alexander Mather and his wife stood when Mr. Wesley returned. He had not fully recovered his voice or strength, but the Spirit's power was present. The young baker was able to praise God for pardon before he left West Street that morning. Alexander Mather became President of the Conference ; and died in 1800, Superintendent of the London Circuit.

In 1759 the chapel was repaired and enlarged. Less than a year after the opening, while Charles Wesley was preaching there, the floor began to sink. The people got off it however, without either receiving personal injury or interrupting the service. The repairs were not done too soon. The main timbers were so rotten that in many places the finger could be thrust into them. If the work had been delayed till spring, Mr. Wesley thought it not at all unlikely that the whole building might have fallen to the ground.

When he preached in the enlarged chapel he makes the following comment in his Journal : " When I took this, eighteen years ago, I little thought the world would have borne us till now. But the right hand of the Lord hath the pre-eminence ; therefore we endure unto this day."

The entries in the Journals show that Wesley's services at West Street were times of peculiar grace. He speaks of the solemn awe which spread over the whole congregation, especially those who had no oil in their lamps, while he explained the parable of the Ten Virgins. He records glorious opportunities at the Lord's Supper, when the rocks were broken in pieces ; solemn and comfortable watch-nights ; solemn services on All Saints' Day, and on days appointed for General Feasts or Public Thanksgiving. Many other references to West Street bear witness to Wesley's having had "uncommon liberty," or felt the presence of God in a marvellous manner filling the place, throughout his ministry there. The deep devotion of that congregation was most pleasing to him. He can only praise his Dublin audience by saying that it was "as serious as if we had been at West Street." The work was so congenial that he writes on October 26th, 1766 : "I preached at West Street in the morning to a crowded audience, and in the evening at the Foundery. How pleasing would it be to play between Bristol and London, and preach always to such congregations as these ! But what account

then should I give of my stewardship, when I can be
'no longer steward'?"

On December 21st, 1760, seventeen years and a-half after he took West Street, Mr. Wesley preached "charity sermons" there, morning and afternoon. "Many were obliged to go away, finding it impossible to get in. Is it novelty still which draws these from all parts?" he asks. "No; but the mighty power of God." Crowded congregations were the rule whenever Wesley appeared in the pulpit. The fact that he "spent some hours, both morning and afternoon, in visiting the sick in the West-end of the town" on December 1st, 1777, but "could not see them all," is in itself evidence of the progress made at West Street.

Wesley's last days seemed to have been even richer in blessing than the days of his prime. He often took solemn leave of the people here before he started on his long journeys. After the death of his brother Charles, the Methodists felt that they could not enjoy John Wesley's presence and ministry much longer. Young and old crowded to hear him. Two singularly interesting notices of services in 1790 may be given. On Sunday, February 14th, he says: "I preached a sermon to the children of West Street Chapel. They flocked together from every quarter; and truly God was in the midst of them, applying those words: 'Come ye little children, hearken unto Me; and I will teach you the fear of the Lord.'" £15 8s. 9d. was collected for

the School Charity. A fortnight later we find the last reference in his Journal, fitting close to many memorable seasons of blessing : "In the afternoon I preached at West Street Chapel, on Ephesians v. 1, 2. The chapel would not near contain the congregation. All that could squeeze in seemed much affected ; and it was with difficulty I broke through and took chase for Brentford ; where I came before six o'clock."

We may add two extracts from the diary of that fine old Methodist leader, George Cussons. On February 29th, 1784, he writes : "This afternoon our aged, venerable Minister, the Rev. John Wesley, preached an excellent sermon on Abraham offering up his son Isaac. I felt myself much affected in hearing him, as I am persuaded many others did. He afterwards set off on his journey" for the north. The collection and subscription for the poor was £12 11s. 8d. On January 19th, 1790, he writes : "Yesterday I was oppressed in spirit when I arose in the morning ; but Thou, my Lord, didst make all pain fly before Thy presence, whilst Thy faithful servant and our faithful Minister, the Rev. John Wesley, preached from these words : 'There remaineth therefore a rest to the people of God.'"

According to the plan for the first quarter of 1791, Mr. Wesley was appointed to West Street on January 9th and 23rd ; February 13th and 27th. The entries in the Steward's book are as follows :—

	£ s. d.
Jan. 9.—Received of Mr. Wesley	5 0 0
Sacrament same day - - -	2 10 9
Jan. 23.—Collection for the poor -	9 7 0
Sacrament - - - - -	2 16 0
Feb. 13.— Do. - - - - -	2 16 0

On Feb. 17th and 18th, when Mr. Wesley preached at Lambeth and Chelsea, he was taking his appointments according to the plan, so that there is little doubt that his last visit to West Street was on Feb. 13th, 1791.

Charles Wesley's connection with West Street extended over forty-five years. It was briefer than his brother's, but it was probably much more constant. In 1757 he ceased to itinerate. He had been the bravest of the brave in facing the mob in the early days of persecution, and had shown rare energy in those trying times. After his itinerancy, his services were divided between Bristol and London. He was, in fact, able to do what his brother felt it would have been such a pleasure to do—to confine his ministry to the two great Methodist centres.

His first appearance in West Street was on July the 3rd, 1743, five weeks after his brother had opened the chapel. On that opening day Charles Wesley was in Leeds. He stood at William Shent's door, and cried to thousands: "Ho, every one that thirsteth, come ye to the waters!" While the West Street congregation were dedicating their new house, he went to

the great church in Leeds, and was shown to the ministers' pew. He was placed at the Communion table, 'opposite to him that consecrated,' and, with eight other ministers, assisted at the Sacrament. It was a strange experience for the persecuted Methodist, who, four days before, had been among the wolves at Sheffield, when stones flew thick, and often struck him in the face. "I dreaded their favour," he says, "more than the stones in Sheffield."

Fresh from these experiences in the north, Charles Wesley conducted service at West Street. His brother-in-law—that religious chameleon, Mr. Hall, then in his Moravian state—met him at the chapel, and though Charles must have felt sorely anxious about his sister's husband, he "did him honour before the people." As his brother had done five weeks before, Charles expounded the Gospel for the day: "The draught of fishes and the call of the disciples." He "strongly avowed" his "inviolable attachment" to the Established Church. Mr. Meriton and Mr. Graves assisted him in the Sacrament. Next Sunday "the galleries were filled with strangers." Many were added daily to the Church. Five weeks later he returned from Cornwall; and, true to his custom, he expounded the Gospel for the day: "The Pharisee and Publican." "The two-edged sword slew some, I am persuaded." Mr. Garden helped in the administration of the Sacrament.

Charles Wesley's ministry in West Street was also

attended by crowded congregations. Extracts might be multiplied to show the rich spiritual influence which attended his word. On August 28th, 1743, when he preached on the story of "The Good Samaritan," the Gospel for the day, he says : "We felt His oil and wine poured in. To many more He was made known in the breaking of bread. Honest Howell Harris was partaker of our joy."

The influence of his preaching may also be gathered from another entry in his journal : "The whole congregation were in tears or triumph ; crying after God, or rejoicing in His favour." The people held up his hands by their prayer, so that he had not enjoyed such liberty for years past. He speaks of the double blessing which continually attended them, or writes : "I received the never-failing blessing at the Sacrament. Our prayer, after it, always opens heaven." Sometimes he was constrained to wrestle with God again and again, with strong cryings and tears. He used his Sacramental hymns freely at these services, at which more than six hundred were sometimes present. The blessing was not confined to Sundays. At Wednesday and Friday services the Word broke down all before it, so that he never felt the power of God more mightily. Many cried after Christ. Abundant consolation came to all the worshippers. He and Maxfield preached alternately when they were together in London. Friday, July 3rd, 1747, was marked by the introduction of a new service. Charles

Wesley says : " We had our first watch-night at the chapel. I preached on ' Looking for, and hastening toward the coming of the day of God.' His blessing confirmed His word. One who had been slack, but was now returning, heard it, and went home and died."

Memorable services were held here during the famous earthquake panic in 1750. Some severe shocks had been felt in the metropolis, and multitudes spent the night in fields and open places. Charles Wesley was in London, writing his earthquake hymns: " How weak the thoughts and vain ; " " Come, Desire of nations, come ; " and appealing to crowded congregations with great awakening power. He preached on the 46th Psalm, and on the Wednesday night, when all London was in panic because of a dragoon's prophecy, he was in West Street. He writes : " Fear filled our chapel, occasioned by a prophecy of the earthquake's return this night. I preached my written sermon on the subject, with great effect, and gave out several suitable hymns. It was a glorious night for the disciples of Jesus."

The West Street congregation felt a warm interest in Charles Wesley's marriage. Miss Gwynne had visited London with her father the year before, and won the hearts of the people. On Easter Sunday, 1749, after a week of blessed services, of which West Street had its full share, Charles Wesley, setting out for his marriage in Wales, took leave of the

Society, who expressed their "general satisfaction" in his intentions. "Surely" he says, "both Jesus and His disciples are bidden!"

When he removed to London, he served West Street even more frequently. His wife and family also attended the chapel. The Foundery was too far for them, but Mrs. Charles Wesley's private diary shows how happy she was in those Sabbath services at West Street. She had learned to honour the old Methodist Preachers whom she entertained so kindly in Bristol, and she always enjoyed their ministry.

Henry Moore, who knew Charles Wesley intimately, says that he had a remarkable talent for uttering the most striking truth with simplicity, force, and brevity. He was "mighty in the Scriptures," and the unction of the Spirit rested on no one—not even on John Wesley or on the saintly Fletcher—more conspicuously than on him. His wonderful Journals confirm Henry Moore's testimony. The great congregations often bowed before the Lord as one man under his mighty appeals. John Valton, who heard him in 1764, bears witness that he had never been "so sensibly affected under a discourse before."

After the New Chapel was opened, with "prayers" both morning and evening, Charles Wesley, Coke and Richardson, were its Sunday preachers, when John Wesley was out of town. The trustees mortified Charles Wesley much by asking him to stay at West Street sometimes, and let Olivers, Pawson,

and others fill the pulpit. He consented reluctantly enough. He was becoming infirm. At times he preached with the old power and vehemence ; but when his physical strength was low, he paused as if waiting for inspiration, and even asked the congregation to sing a verse or two of some hymn.

In March, 1788, the end came. The little grey horse no longer brought its master to West Street. A corner there on the solemn Sunday after the funeral in Marylebone Churchyard, would have been worth having. The pulpit and desk were hung with black, the people were in mourning. In the place which the Poet of Methodism had so often filled, stood Bradburn—"the Methodist Demosthenes" fresh from the death-bed of their sainted Father, touched with memories of his resignation and peace, laden with messages from one whom West Street above every place in Methodism must have loved and honoured. Bradburn's text was : 2 Sam. iii. 38 : "Know ye not that there is a prince and a great man fallen this day in Israel ?" *

* The circuit book shows that Mr. Ward, the Steward at West Street, handed in £10 13s. 6d. subscribed by the congregation to defray the funeral expenses of Charles Wesley. Mr. Marriott added £3 3s. od., and thus Mr. Chappell's bill of £13 15s. od. was paid. The list of subscribers at West Street is as follows :—Miss Wells, £2 2s. ; Messrs. Mortimer, Row, Maschew, and Mrs. Keysall, £1 1s. each ; Messrs. Squires, Rogers, and Horn, 10s. 6d. each ; O., 6s. ; Messrs. Stubbs, Milbourne, Robert Scott, Sprague, Vince, Scarlett, Barry, Bowen, Tate, and Rowley, 5s. each.

Whitefield sometimes preached at West Street. His Tottenham Court Chapel was not built till 1756. He used often to say to his congregation there : "I have prepared a vault in the chapel, where I intend to be buried ; and Messrs. John and Charles Wesley shall also be buried there. We will all lie together. You will not let them enter your chapel while they are alive. They can do you no harm when they are dead." Whitefield's people were sturdy Calvinists ; but they knew the value of Methodist membership, and admitted to their Sacraments all who showed Society tickets. Friendly intercourse was thus kept up between West Street and the Tabernacle in Tottenham Court Road until Whitefield's death. Charles Wesley speaks of a service at West Street in 1764, where his audience was made up of their own, Mr. Whitefield's, and Mr. Madan's hearers.

On January 19th, 1750, John Wesley read prayers and Whitefield preached. The following Sunday, Whitefield read prayers and Wesley preached. The old friends, who had been divided on the question of Calvinism, were thus visibly united in their common work. These "Reconciliation Services" were marred by no attempts to force Calvinism on the Methodist Societies. Whitefield preached on the New Birth and Justification by Faith. On Good Friday, 1752, he relieved Charles Wesley by taking the service, so that Charles was able to "save himself for the watch-night." Lovers of West Street will prize it the more

highly because it was honoured by the ministry of that great pulpit orator who did so much to shake John and Charles Wesley out of the prejudices of their early training.

West Street enjoyed much of the ministry of John Fletcher. On the day of his ordination at Whitehall, he hastened to the Chapel as soon as that service was over to assist Mr. Wesley in the administration of the Lord's Supper. Mrs. Crosby, who heard his first sermon there, said that his spirit appeared in his "whole attitude and action." He could not always find words to express himself in English ; but he supplied that defect by offering up prayers, tears, and sighs abundantly. His text seems to have been, "Repent, for the Kingdom of Heaven is at hand." In a letter to Charles Wesley, dated March 22nd, 1759, he says : "I tremble to think of preaching only to dishonour God. To-morrow I preach at West Street, with all the feelings of a Jonah. Oh ! would to God I might be attended with success !" Another incident is preserved which enables us to understand the constraining grace which accompanied Fletcher's ministry. Mary Price, whose parents lived near Covent Garden, had been deeply impressed, when she was a girl of six, by the earthquake of 1750. Years deepened her convictions. She was told that the Methodists could help her ; but she feared to go near them lest her parents and friends should disown her. At last distress

of mind made her break through all barriers. As the girl walked down the aisle at West Street, John Fletcher was reading prayers. His spirit and bearing at once arrested her attention. "The manner in which he read the prayers, the fervid flame of devotion which dwelt upon his lips, the love of perishing sinners which glanced from his eye, the wondrous energy and power with which he poured out his soul in supplication to God, and the solemn stillness of the audience, were irresistibly affecting. On this occasion she found herself on the one hand overpowered with a sense of the exceeding sinfulness of sin ; and on the other, of the infinite love of the Saviour which had been displayed from the pulpit with such matchless energy." Everything was strange to her : she knew nothing of preacher or people ; but she felt at once that what she needed was here. From that moment she resolved to cast in her lot with the despised Methodists. On another Sunday she made up her mind to receive the Sacrament. The Stewards examined the tickets, and as she had none she went into the vestry for a note. John Fletcher sat there, and as he gave her the note he said : "Come, my dear young friend, come and receive the memorials of your dying Lord. If sin is your burden, behold the Crucified, partake of His broken body and shed blood, and sink into the bottomless ocean of His love." No words can describe the blessing of this welcome to the young enquirer. Three months afterwards, under a

sermon of Thomas Maxfield's, she found her Saviour.

Fletcher joined in many services with Charles Wesley in West Street. Once we find him reading prayers, and Charles Wesley preaching for an hour. "Lady Huntingdon, Lady Gertrude, M. Carteret, and a multitude of strangers" were present. Charles Wesley writes to his wife on March 15th, 1760: "God has remarkably owned the word since Mr. Fletcher and I changed our manner of preaching it. Great is our confidence towards the mourners, who are comforted on every side."

During the painful days of suspense when Earl Ferrers lay in the Tower awaiting trial by the House of Lords for the murder of his steward, Fletcher was in London, comforting the family of that wretched nobleman, who was the cousin of Lady Huntingdon, and brother to the Hon. and Rev. Walter Shirley, whom Charles Wesley calls "my beloved brother Shirley." Meetings for intercession on Earl Ferrers' behalf were held in West Street Chapel. A more solemn season than one of those hours of prayer Charles Wesley never remembered. One service lasted from seven to half-past ten. The place was "excessively crowded" and "very hot." Both Charles Wesley and Fletcher preached; then both prayed for the murderer. The Methodists kept a fast for the hardened criminal, that they might beseech God to soften his heart. Whitefield and Charles Wesley were at the trial

where the peers and nearly all the Royal Family were present. The earl was condemned to death. Dressed in his splendid wedding-suit, he drove to Tyburn, on May 5th, 1760, in his own landau, with six horses. His prayer, "Oh God, forgive me all my errors. Pardon all my sins," gives some room for hope that the supplications offered at West Street were answered at the eleventh hour.

In the summer of 1772 Charles Wesley was much drawn out in prayer for Fletcher at the Sacrament. The congregation shared the solemn feeling; and Fletcher, when he heard of the petitions, told his friend that he had received peculiar blessing at that time at Madeley. There is yet another link between the two friends. A hymn was found among Charles Wesley's papers, entitled : "Prayer for the Rev. Mr. John Fletcher, June 30th, 1776." Fletcher was then dangerously ill, with all the symptoms of confirmed consumption. It was no small crisis. Charles Wesley had assured the Society, nearly a quarter of a century before (in December, 1753), when John Wesley was threatened with consumption, that he would not take his brother's place : for he "had neither a body, nor a mind, nor talents, nor grace for it." Almost by a miracle John Wesley was restored to his work in 1754. The summer before Mr. Fletcher's illness it seemed, however, that Wesley's last hour had come. He was so seriously ill in Ireland that the papers reported his death : and Charles Wesley

was much less fitted to bear his brother's burden in 1776 than in 1753. Had he undertaken it he must have sunk beneath the load. Happily John Wesley was spared to the Church for nearly fifteen years. Whilst the fears caused by Wesley's illness were fresh in the minds of the Methodist people, we may understand the anxiety which the West Street congregation felt for the life which seemed so precious to Methodism. Fletcher, who was "Wesley's designated successor," recovered, however, from this sharp attack, and lived nine years longer.

Among the early Methodist Preachers, one figure was familiar to West Street worshippers. Thomas Walsh came to London in May, 1753. He was thrice stationed there; the last time for nearly two years. These were brief opportunities, but devotion like that of Thomas Walsh makes even brief opportunity mighty for good. He found himself in the midst of people deeply instructed in the things of God. Every day his progress in knowledge and piety became more evident. He made himself master of Hebrew, which greatly helped him in reasoning with the Jews, whose synagogues he frequently attended. He pursued his studies with untiring ardour; often, sitting in the room where others were talking, he worked on as if he were quite alone. Wherever he went he had a word in season. When he met his friends in the streets, or made a passing call, he contrived to leave some saying which might remind them

of God's grace, or of their own duty. His sermons were seldom less than an hour long; yet they were marked by such an agreeable variety, such judicious explanation of Scripture, such power to enter into the very heart, that the people crowded to hear him. He preached to the Irish of London in their own language. He visited the Societies; he met the children of the congregation. Everywhere he was like a flame of fire. On Sunday, February 19th, 1758, he preached his farewell sermon at West Street from the words, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." He was greatly beloved in London. He had been the means of such a deep revival as the Society there had never known, and it increased when he was gone. That farewell Sunday was a memorable time. The Preacher said that he never felt such strength of love. The people's favour was shown by "words and deeds; yea, prayers and tears!" So Thomas Walsh parted from London for ever. West Street had his last message. No more zealous man than the converted Irish papist, who died at the age of twenty-eight, ever bore witness there for Christ. Next year the Apostle of Irish Methodism entered into rest.

Soon after his ordination, Mr. Fletcher made some remarks in a sermon he preached at West Street about the dying hours of good men. He suggested that Christians who were comparatively weak might die most blessedly, while the strong might have

tremendous conflicts for the purifying of their faith. When the bands met, Thomas Walsh opposed this doctrine. He told Mr. Fletcher that it bore hard on God's justice and faithfulness. Mr. Fletcher answered that he was sorry that Walsh was grieved by the words ; but that he could not retract them with a good conscience. With some warmth, which was his failing, Walsh replied : " Be it done unto you according to your faith ; and be it done unto me according to mine." Two years later Thomas Walsh lay dying in Dublin. He was in an agony of spiritual distress, almost in despair of salvation. But light broke in at last. Some friends were at prayer with him on Sunday evening, April 8th, 1759. He asked to be left alone to meditate a little. Peace flowed into his soul. He burst out in a transport of joy : " He is come ! He is come ! My Beloved is mine, and I am His ! His for ever !" He had scarce uttered the words when he was with his Lord. John Fletcher, "with a heart bowed down with grief, and eyes bathed with tears," for this heavy loss to the Church, wrote to Charles Wesley to plead for his prayers. If such was Walsh's dying struggle, what might be his own ? He often spoke with amazement to Mrs. Fletcher of that painful event. Fletcher's own dying hours were crowned with triumph. The nature of his disease is a sufficient explanation of Thomas Walsh's darkness. But the evident lesson is found in Fletcher's words to his wife : " Be it our care to lead holy

lives : the comfort of our deaths we must leave with the Lord, Who will do all things well.

John Downes, whom Mr. Wesley considered full as great a genius as Sir Isaac Newton, finished his course at West Street. He was greatly esteemed by Mr. Charles Wesley, who called him "faithful John Downes," and took him with him as a travelling companion. One day, after West Street Chapel was opened, whilst Mr. Wesley was shaving, he saw Downes whittling the top of a stick, and found that he was taking a likeness of Wesley's face. He had received no instruction ; but he made himself tools and produced an engraving of a portrait by Williams. When Wesley saw it, he expressed his satisfaction by saying, "John, it is ridiculously like the copy." The second plate he prepared furnished the picture prefixed to *Wesley's Notes on the New Testament*. As a boy at school he had carried a proposition in Algebra to his master, and shown him a better way to prove it than that given in the book. When his father sent him with a clock to Newcastle to be repaired, he watched the workman, went home, prepared tools, and made a clock which went as true as any in the place.

For several months before his death John Downes enjoyed deeper communion with God than he had ever known before. "I am so happy," he often said, "that I scarce know how to live ; I enjoy such fellowship with God as I thought could not be had this side

heaven." On Friday, November 4th, 1774, he was appointed to the chapel near the Seven Dials. That afternoon he said : " I feel such a love to the people at West Street, that I could be content to die with them. I do not find myself very well ; but I must be with them this evening." He took for his text : " Come unto Me, all ye that labour and are heavy laden." " His words were unusually weighty," and accompanied by great power. But when he had spoken about ten minutes, he saw that he could not finish his sermon, and gave out the lines :

"Father, I stretch my hands to Thee,
No other help I know."

His voice failed ; he fell on his knees as if he intended to pray, " but he could not be heard." The Preachers present ran and lifted him up, for he could not rise. They got him to bed, and his spirit soon passed to its rest. Thus ended his fifty-two years' conflict with pain, sickness, and poverty.

In 1777, West Street was crowded to hear Mr. Wesley's new ally—the Rev. Dr. Coke. He was the son of a prosperous alderman at Brecon, and had entered Oxford as a gentleman commoner. In his South Petherton curacy he distinguished himself by devotion to his charge. The Church was thronged, and needed a new gallery. The vestry refused to sanction any outlay, but Coke employed a builder and erected it at his own cost. A clerical friend now lent him Wesley's Sermons and Journals, and Fletcher's

Checks, which greatly helped him. In 1775, he was introduced to Mr. Wesley.

He now gave himself up more earnestly to spiritual work. He preached in barns and cottages with Methodist fervour. His enemies at last persuaded the rector to dismiss him. This decision was announced, without warning, at the close of a public service, before all the congregation. As he passed out of the church where he was no more to minister, the bells pealed forth from the tower. Coke preached in the open air the following Sunday, and announced that next Sabbath he would preach again. His enemies prepared hampers of stones which they brought to the spot, but a young lady and gentleman stood on either side of the preacher, and other friends formed a bodyguard around, so that he was able to deliver his farewell message to the parish in peace. He now attended Wesley's Conference at Bristol, carrying a blessing with him to the preachers. Joseph Benson says : " His appearance, his exhortations, and his prayers, broke most of our hearts, and filled us with shame and self-abasement."

Coke was then thirty years old. His welcome in London was enthusiastic. His devotion and self-sacrifice recalled the early days of Methodist heroism. He was low in stature, and remarkable for his boyish face and figure. His regular features, his bright smile, his sparkling dark eyes, his alabaster brow and raven hair, must have made him a striking figure in West Street

pulpit. Personal conviction and earnestness breathed in all his words. The fashionable and rich took their places with the poor in his congregations. Thousands gathered to hear him. West Street shared in these happy seasons. Sometimes the preacher was compelled to lead the people out into the open air that all might hear the message. The open space now covered by Tavistock Square was one of his favourite places for out-door preaching. Here, in gown and cassock, he often stood holding forth the word of life.

In 1843, whilst Mr. Dibdin, the present Minister of West Street Chapel, was waiting there to see any who wished to consult him, an old man entered, and looking at a seat near the door, said to him, "I was converted while sitting there fifty years ago." At that time he was only ten. He lived in St Martin's Lane. His master had forbidden him to enter the chapel; but when the boy saw that Dr. Coke, a famous Missionary, was to preach, he could not keep away. The truth he heard led to his salvation, and he became a Wesleyan. Mr. Dibdin invited this Mr. Edgington to come and see one of his vestry meetings of communicants. He did so; and they were much pleased to have the old Methodist amongst them testifying to the faithfulness and love of Jesus. This conversion must have taken place about 1793, when Dr. Coke had already made five of his voyages.

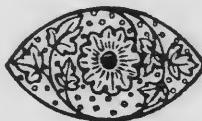
In 1762, Wesley had great trouble with the excesses

caused by George Bell, one of his Preachers, who had been a corporal in the Life Guards. He was converted in 1758 ; but soon became a mad enthusiast, and sowed seeds of mischief in the Society. He held that none could teach those who were renewed in love unless they themselves shared that blessing ; and that those who were sanctified needed no self-examination or private prayer. Mr. Wesley received such reports of his doings that he stood where he could hear and see without being seen. Bell prayed for nearly an hour. The Preachers were greatly alarmed at the extravagance of Bell, and the conduct of Maxfield. These things became the talk of the town and the jest of the newspapers. At length Mr. Wesley was obliged, after using all possible persuasion, and allowing Bell to preach at West Street on Sunday night, December 26th, 1762, and at the Foundery on the following Wednesday, to tell him that he could preach no longer. The character of the service at West Street may be gathered from Wesley's statement, that his preaching at the Foundery was "worse and worse." He proclaimed his mad doctrines as if he had received a direct message from God. In January, 1763, Bell prophesied that the world would end on February 28th. Mr. Wesley saw that a rent in the Society was the almost inevitable issue of such fanaticism. He took all steps to prevent it by asking the Preachers, as far as they had time, to be present at all meetings which he could not attend himself.

He was particularly anxious about the meeting in West Street. Maxfield was highly offended. He said to Mr. Wesley : "I wrote to you, to ask if those who before met at Brother Guilford's might meet at the chapel. Soon after you came to town, the Preachers were brought into the meeting, though you told me again and again they should not come." Wesley reminded him that the circumstances were changed ; but Maxfield was not content. He left his old friend Wesley, taking with him two hundred members. The Society in London was reduced from 2,800 to 2,200, and Methodism was exposed to grave reproach by Bell's fanaticism. He became an infidel —another painful illustration of the easy flight from fanaticism to boundless scepticism—and kept a hosier's shop near Holborn Bridge. In 1794, he was living in genteel retirement on a small farm at Hyde, near Edgware.

The last days of the old chapel must have been as blessed as any it ever knew. Adam Clarke was stationed in London for the first time in 1795. At the close of the year he wrote to a friend : "Such an outpouring of the Spirit of God I never saw before ; every part of the city seems to partake of it ; the preachings are all well attended, and a gracious influence rests on the people ; after the regular service we have a prayer-meeting, in which much good is done. The first movement took place in our Sunday School, and in Spitalfields, New Chapel, West

Street, and Snowfields simultaneously." One likes to think of Robin Hood and Little John, as the tall, stalwart Preacher, and his small and spare companion Mr. Buttress—who was almost as faithful to Clarke as his shadow—were called in the London Societies ; and of those two wonderful pairs of shoes in which Adam Clarke did seven thousand miles of Methodist-walking during his first three years in London, besides all the social visits he paid. The London Circuit then stretched from Woolwich to Twickenham, and from Tottenham to Dorking. Clarke walked to every place except Dorking. He was proud of his pedestrian powers ; and said, with a kind of triumph, that he had only known two men who went before him. London preachers still find walking a useful talent. It is time, however, to turn from the ministers and the building to the worshippers.





CHAPTER III.

WORSHIPPERS AT WEST STREET.



HE congregation at West Street shares with the Foundery the high reputation which London Methodism enjoyed among the early preachers. John Pawson came to labour here in 1769.

He says: "This was exceedingly painful to me, as I judged myself wholly unqualified for so high a station; but Mr. Wesley would have it so, and I submitted, only requesting that my beloved friend, Mr. Allen, might go along with me, which was readily granted. Here I found I was to preach to a wise and deeply-experienced people." Pawson gave himself to prayer, won favour with the Methodists, and was greatly blessed himself by conversation with some of those intelligent and experienced Christians. John Allen stayed three years in London. In 1799 he

settled in Liverpool. as a supernumerary. His obituary, in 1810, states that he laboured "with very great approbation, and no little success." James Rogers came to the metropolis in 1790, where he found a numerous, pious, and loving people, "who have been accustomed to the Methodist discipline from the beginning ; and who, in general, pay attention to our rules for conscience sake." Even Thomas Walsh's piety was quickened by the devoted London Methodists, and Duncan Wright says : " It was of service to me to spend some time in London among some of our old, happy Methodists, who bore with my weaknesses ; and by their prayers and example confirmed me more and more in the truth as it is in Jesus." Thomas Taylor (memorable for his Scotch Precentor and the bill of thirteen and fourpence, which banished Psalms and Precentor, and led to the introduction of the Methodist hymns), came to one London Conference. He had especial liberty in preaching at West Street. It is well to see London through that country preacher's eyes. He found that the people wanted and loved something that would affect their hearts and stir their souls. He thought that the preachers, by labouring more for accuracy than life, missed the mark in London ; and that this might perhaps account for the deadness which had been complained of in that city for many years.

John Valton, whose father came to England as a page in the suite of George II., was an occasional

worshipper at West Street. His parents were French, and he had been carefully trained as a Roman Catholic. He became a gay young fellow, specially skilled in playing the violin. At Purfleet, where he was clerk in the Government magazines, his young friends who were fond of dancing hired a room. He supplied them with music. The wife of an officer at Purfleet was a Methodist, and led young Valton to better things. On Sunday, April 8th, 1764, he was at West Street. This young gentleman, himself a skilled musician, says : "The great decorum and strict attention of the congregation inspired me with reverence and awe. The unaffected piety, the correct, uniform, and decent responses of the people, were very moving, and I may say, to me, as a stranger, astonishing. The singing was heavenly, and seemed to come from the heart." John Valton joined the Society ; and in the same room where he had accompanied the dancers with the violin, taught the young people who turned Methodists with him the tunes in the "Sacred Harmony." He and his instrument were now pressed into the service of Methodism. He refused the post of page of the presence to the Queen, worth two hundred pounds a year. In 1775 he became a Methodist Itinerant. He had a Government pension of about forty pounds a year, and would never take any "allowance" from the Circuits. A good story is told of him. An officer who visited Purfleet after he had turned Methodist, found him

dressed in a plain suit of black. "What," he said, "is this the little gentleman that came to us in a cocked hat and a gold-laced waistcoat?" "It is, sir," rejoined Valton; "but the Lord since that time has done something under the waistcoat."

Perhaps the most remarkable conversion in West Street was that of Mrs. Rich, wife of the proprietor of Covent Garden Theatre. She was a lady of great beauty and accomplishments, as well as a fine actress. Under Charles Wesley's ministry she was convinced of sin and found forgiveness. Her husband was much displeased. He persecuted her for her Methodism, and insisted upon her re-appearance on the stage. She told him that if he forced her to appear she must bear her testimony in public against the theatre; so she was left in peace at last. Samuel Wesley, the musician, says that she was one of the first who attended West Street. An entry in Charles Wesley's journal, October 26th, 1745, seems to prove that her decision for Christ was taken not long before. "I dined," he says, "at Mrs. R.'s. The family concealed their fright tolerably well. Mr. R. behaved with great civility. I foresee the storm my visit will bring upon him." Mr. Rich occupied a commanding position in the theatrical world. His father had been the patentee of Drury Lane, and afterwards built Lincoln's Inn Theatre. He died before the new theatre was ready for opening, so that the management devolved on his son. To struggle successfully against

the attractions of Drury Lane, he arranged those pantomimic effects to which Garrick referred when he said of Rich—

“He gave the power of speech to every limb.”

So great was his success, that he needed a larger place, and built the first Covent Garden Theatre, in 1732. His friend Hogarth prepared a caricature for the opening—“Rich’s glory ; or, his triumphal entry into Covent Garden.” The room in which he painted his scenes and put in action the small pasteboard models of the pantomime with his own hand, was frequented by such men as Hogarth, and his father-in-law, Sir James Thornhill. Lord Peterborough was a constant visitor. Once he stayed late. Rich was a regular man, and his dinner-hour found the Earl still in the room. He drew out his gridiron and prepared his steak, then asked Peterborough to join him. The nobleman was highly pleased, came again with some friends, and thus Rich became the founder of the famous Beefsteak Club.

Mr. Rich came under the influence of Methodism, though he seems to have fought against conviction. He died on November 26th, 1761, leaving his wife in affluent circumstances. She retained her affection for Charles Wesley to the close of her long life. After he removed to London he often visited her at Chelsea, with his wife and children. One letter from Mrs. Rich to Charles Wesley presents a striking picture of the effects of this conversion :—

LONDON, Nov. 27TH, 1746.

DEAR AND REV. SIR,

I am infinitely obliged to you for your kind letter. It gave me great comfort, and at a time I had much need of it; for I have been very ill, both in body and mind. Some part arose from my poor partner, who, I fear, has in a great measure stifled his convictions which God gave him. As to myself, God has been pleased to show me so much of my own unworthiness and helplessness, that the light has almost broken my heart; and I might truly be called "a woman of a sorrowful spirit."

O, think what it is to be obliged to conceal this from the eyes of those that know nothing of these things, but call it all madness! The Lord teach them better; at Whose table I have been greatly strengthened; and through His grace I still hope to conquer all the enemies of my soul.

I gave a copy of the hymn to Mr. Lampe, who, at the reading, shed some tears, and said he would write to you; for he loved you as well as if you were his own brother. The Lord increase it, for I hope it is a good sign.

As to the sale of the hymns, he could give me no account as yet, not having received any himself; nor have I got my dear little girl's.

The enclosed is a copy of a song Mr. Rich has sung in a new scene, added to one of his old entertainments, in the character of Harlequin-Preacher, to convince the town he is not a Methodist. O, pray for him that he may be a Christian indeed, and then he will be no more concerned about what he is called, and for me,

YOUR UNWORTHY DAUGHTER IN CHRIST.

This conversion opened a new circle to Charles Wesley, where he often enjoyed the musical talent of his new friends, and was made a blessing to many whom no other Methodist could reach. We find Mrs. Rich accompanying him to Brentford with other Methodist "sisters." On Good Friday, 1746, she and her two youngest daughters, one, the "greatest miracle of all accomplishments, both of mind and body," that

Charles Wesley had ever seen, took tea at his sister's, Mrs. Wright's, in Frith Street, Soho.

Next afternoon there was a Methodist party at Mrs. Rich's house. Much of the time was spent in praise. They "caught a physician by the ear, through the help of Mr. Lampe and some of our sisters. This is the true use of music." Mrs. Rich sometimes took Charles Wesley in her coach to her home in Chelsea, and showed the warmest interest in his family. She gave her friend's son Charles, the brilliant boy musician, a copy of Handel's songs, and invited him from Bristol to London that he might attend all the oratorios, for which she promised to provide tickets. Mr. Beard, one of the most eminent of English tenors, for whom Handel composed the tenor parts in the *Messiah*, *Israel in Egypt*, *Jephthah*, *Judas*, and *Samson*, had married Mrs. Rich's daughter Charlotte, in 1759. His first wife, the daughter of Earl Waldegrave, and widow of Lord Edward Herbert, had died six years before. Mr. Beard was the first London authority to confirm the verdict of Bristol musicians on little Charles Wesley's rare musical talent. He also gave the boy Scarlatti's lessons and Purcell.

In Mrs. Rich's house Charles Wesley met John Frederick Lampe, a German composer of great talent, who had been engaged by Mr. Rich to write some dramatic music. He had been saved from infidelity by reading John Wesley's *Earnest Appeal to Men of Reason and Religion*; became a true Christian, and

helped the Methodist cause by setting many of the hymns to music. He lodged at Broad Court, Bow Street. He and his wife were in Dublin when Charles Wesley visited the city in 1748, and were overjoyed to see him. "I cannot yet give up my hope," says Charles Wesley, "that they are designed for better things than feeding swine : that is, entertaining the gay world." His hymn on the death of Mr. Lampe shows how truly he esteemed this gifted man :—

'Tis done ! the Sovereign Will's obeyed !
The soul, by angel-guards conveyed,
Has took its seat on high ;
The brother of my choice is gone
To music sweeter than his own,
And concerts in the sky.

" He hymns the glorious Lamb *alone* ;
No more constrained to make his moan
In this sad wilderness ;
To toil for sublunary pay,
And cast his sacred strains away,
And stoop the world to please."

Other entries in his Journals enable us to understand the new world to which Charles Wesley gained entrance through Mrs. Rich's conversion. On April 29th, 1748, he says: "Mrs. Rich carried me to Dr. Pepusch, whose music entertained us much, and his conversation more." In 1737, Pepusch had become organist at the Charterhouse, where he lived for the rest of his life. He was buried in the chapel there in 1752. We may therefore conclude that

this visit was paid to the Charterhouse, where John Wesley had been a scholar. How interesting the conversation must have been, we can understand when we remember two or three circumstances of the musician's life. The son of a Berlin minister, he had left his native country in disgust because the king sentenced an officer who had displeased him to death, without any trial. He had been wrecked on his way to the Bermudas, and had then come to England, where he married Margarita de L'Epine, a famous singer, who brought him a fortune of £10,000. She died eighteen months before Charles Wesley's visit, and the old man, eighty-one years of age, was left alone.

Mrs. Rich's daughters were taught music by Handel. He had quarrelled with the conductors of the Opera House, and Mr. Rich put Covent Garden Theatre at his service for the performance of his oratorios. Handel lived fourteen years after Charles Wesley's introduction to Mrs. Rich. In 1826, Samuel Wesley found in the library of the Fitzwilliam Museum, at Cambridge, three tunes composed by Handel, in his own writing, set to three of his father's hymns: "Sinners obey the Gospel-word;" "O Love Divine, how sweet Thou art!" and "Rejoice, the Lord is King!" It seems likely, therefore, that Charles Wesley had met Handel at the house of their common friend. His setting of the tunes to these hymns is itself evidence of the influence Methodism exerted on that

brilliant and irritable musician. In his fits of passion he was known to swear in three different languages. But his last days gave evidence of a striking change. He became a regular attendant at Divine worship, and showed by his gestures the depth of his feelings. His whole spirit seemed subdued and softened.

Charles Wesley, who became chaplain and laureate of the musicians, wrote a beautiful ode on the death of Dr. Boyce, the great composer of Cathedral music, who was young Charles Wesley's master :

“ Thy generous, good, and upright heart
That sighed for the celestial lyre,
Was tuned on earth to bear a part
Symphonious with the heavenly choir
Where Handel strikes the warbling strings,
And plausive angels clap their wings.”

It is time, however, to turn to the Chapel House. Charles Wesley spent one night there before his family removed to London, when an old woman's cough made him keep a watch-night against his will. His eldest sister, Mrs. Harper, went to reside in the house at West Street, when the chapel passed into Methodist hands. She was somewhat discontented, John Wesley seems to have thought, yet peculiarly benevolent and even-tempered. Here that old family friend, the ghost Jeffery, visited her in the time of the earthquake panic. Here she was led into the truth, and here she died in her eightieth year. Like all the children of Susanna Wesley, she was endowed with

rare gifts. John Wesley paid her a fine compliment when he said : " My sister Harper was the best reader of Milton I ever knew." The apartments of the family opened into the chapel. There were three sash-windows behind the pulpit. When these were thrown open the whole service could be heard without leaving the house. The parlour was known as Nicodemus' room, because many clergymen and others who wished to hear Mr. Wesley, but had not courage to mix openly with the congregation, sat there to listen. The tradition on the spot is that Wesley himself gave it this name. The windows were not blocked up till about the year 1826. A worshipper who took sittings there in 1814, says that the room with the three old-fashioned windows was then used as a day-school. On Sundays these windows were thrown open, and some part of the congregation sat there. It is now used for a Sunday-school.

Within a few minutes' walk of West Street lived the unfortunate Mrs. Wright, one of the most gifted members of the Wesley family. She could read her Greek Testament when she was only eight years old. She had great poetic talent, and rare charms of person and wit. But an unfortunate marriage destroyed her happiness. Her husband began a business in Frith Street, Soho Square, with the five hundred pounds that her uncle, Matthew Wesley, gave her as a marriage portion. Her children died—poisoned, she thought, by the white lead used in the business.

Worst of all, Mr. Wright began to spend his evenings in the public house, and to mix with low company. When she visited Bristol in 1744 she attended her brother's ministry, and met many true Christian friends. On her return her husband withdrew his restrictions, and she became a Methodist. Several of Charles Wesley's letters are dated from her house, and Mrs. Rich and her daughters took tea with him there, as we have seen, on Good Friday, 1746. In her last illness she said : "I have long ardently wished for death ; because, you know, we Methodists always die in a transport of joy." She had her fears, nevertheless. Charles was in London, and was often near that "gracious, trembling soul." On the Sunday before her death she was "still in darkness, doubts and fears, against hope believing in hope." On Wednesday, March 21st, 1750, she shook off the burden of the flesh, and entered into joy and felicity. Charles Wesley called at the house at four o'clock that morning, a few minutes after her spirit was set at liberty. He writes : "I had sweet fellowship with her in explaining at the Chapel those solemn words : 'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' All present seemed partakers both of my sorrow and my joy."

The occupants of the Chapel house had their sorrows. On Sunday, August 10th, 1788, there is the

following entry in Wesley's Journal : "I was engaged in a very unpleasing work, the discharge of an old servant. She had been my housekeeper at West Street for many years, and was one of the best housekeepers I had had there; but her husband was so notorious a drunkard that I could not keep them in the house any longer. She received her dismission in an excellent spirit, praying God to bless us all."

Mary Cheesebrook, with whom Wesley spent an hour on Sunday, November 22nd, 1747, was "a strange monument of the mercy of God." She was living in sin when an acquaintance brought her to service at West Street. There all things were made new. From that time she gave up her sin and supported herself with her own hands. She never missed the meetings, but after a hard day's work in Mayfair would run the greater part of the way to the Foundery. Every Saturday, after paying what she owed, she gave away all that was left. A cold fixed on her lungs, and she was worn to a skeleton. Wesley mentioned her case to a lady, who sent her half-a-guinea, but the poor woman would not rest till she had paid her baker ten shillings which she owed him. Wesley took the last burden from her mind when he found her grieving over the future of her little girl, about eight years old, who had no other friend in the world. "Be at rest in this thing also," was his assurance, "I will take care of the child."

Sarah Ryan, whose early life had been so full of

shame and sorrow, also found peace at West Street. She had been a member for about a year, but was still in heaviness. On Easter Sunday, 1754, she went to West Street in great distress. "If I might but find my Lord, I would not grudge going all the way on my bare knees," was her cry. She met a good woman, with whom she walked on to the chapel. As she went up to the Lord's table she found rest. When she returned to her seat and beckoned to her friend, there was no need to speak. "I know what you have to say, you have found the Lord," was the greeting. Sarah Ryan "fell back in her seat quite overwhelmed with the power and love of God." She lodged in Moorfields, where she became the friend of Miss Bosanquet. Two years after her conversion, Wesley made her matron at Kingswood School, which became, in her hands, a blessing to all its inmates, and an honour to the Methodists. In 1762 she joined Miss Bosanquet at Leytonstone, and remained with her till she died in 1768. Grace must have won a signal triumph in this servant girl who had all her life been associated with poverty and sin. She became the trusted friend and correspondent of Wesley, and was Mrs. Fletcher's constant companion and helper in her Orphanage at Leytonstone, and in Yorkshire. Mrs. Fletcher regarded her as one of the holiest women she had known, and the dearest of all her friends.

Few women of that West Street Society claim our

sympathy and admiration like Mrs. Vince. Her maiden name was Warrelman. She was born in Amsterdam, where her parents were members of the Old Lutheran Church. When Maria was six months old they came to England. The father died soon afterwards, leaving a wife and three children in straightened circumstances. One son went to sea and was never heard of again. The other died at home, led to Christ in his last illness by his sister. The mother lived till her seventieth year, pious and useful. Miss Warrelman received a note of admission into the Society from Mr. Wesley in 1761, when she was fifteen. Before she was twenty he appointed her leader of a little company which met "in band" at the house of the elder Mrs. Kent, in Holborn. In 1772 she married John Vince, or Le Vintz, of Brownlow Street, Holborn, an active, much esteemed member at West Street. Her life was one of chastening. Her younger son died in his twentieth year. His brother, who had a thriving business near Soho Square, died next year, and two months later his young widow followed him. Mrs. Vince continued her work at Great Queen Street with steady devotion till her death in 1821.

Peter Kruse was another foreigner who adorned the Society at West Street. He, too, was the child of Lutheran parents, who trained him in the fear of God. In 1764 he reached London, where he found that the relative he had come to visit was dead. He

knew no English, and was in great distress ; but God's providence watched over him. At Brentford, where he lived for a year, he heard the Methodists, and received much spiritual good. Next year found him in London again, a member at West Street. He was left a widower after three years of happy married life, but a hymn on Resignation helped him to bow to the will of God. He afterwards married Mary Price. Peter Kruse was a true Christian, but a man of somewhat hasty temper. Under a sermon of Mr. Wesley's on Entire Sanctification, his judgment became better informed, and he earnestly sought a deeper work of grace. He met in Class at City Road during the last years of his life. In 1801 he died with the words, "Angels and archangels, and all the hosts of heaven" upon his lips. His son, Peter Kruse, of Chelsea, was one of the best-known and most highly-esteemed London Methodists of his day. His notices of some of the early worshippers at West Street are among the gems of Methodist biography.

Mary Price, who married Mr. Kruse, was six years old at the time of the earthquake in 1750. She was at school when the house shook to its foundation with a kind of undulating motion, and the children were thrown flat on their faces. A hoarse, rumbling noise, like distant thunder, was heard for about a minute. When she was twelve years old she began to read the Bible carefully. At last the young convert ventured

to West Street, where she found peace. She attended both West Street and Tottenham Court Road ; but when the doctrinal lines became over distinct after the death of Whitefield, she cast in her lot entirely with the West Street Society. She was a Methodist for fifty-nine years, and knew the Wesleys personally, through her residence in the house of Mrs. Sharland, where they were frequent visitors. She died at the age of seventy-three.

Mrs. Sharland, whom Wesley highly esteemed, lived in Mayfair, and was a woman of great decision of character. Soon after her conversion she took a fruiterer's business. The customers were aristocratic people, whom her predecessor had supplied with fruit on Sundays. But the good Methodist could not reconcile this custom with her conscience. She made a list, and set out on her errand. She was a picture of neatness in dress, and had engaging manners ; so that when she called personally on the customers they received her with great kindness. They said : " Well, Mrs. Sharland, we think you are too particular ; you are righteous overmuch ; but if it must be so, we'll try to conform to your plans ; send in future for orders on Saturday mornings, and we'll try to give them." Only one customer was lost by her fidelity to principle, and he was the Rector of the parish. On February 20th, 1786, Mr. Wesley writes : " I paid my last visit to that saint of God, Ann Sharland, dying of a cancer, in continual pain ; but triumphing over

pain and death." She was only fifty years old, and was buried at City Road.

The Kents were a noted West Street family. Father, mother, and twelve children, rest together in City Road burial ground. Mr. Kent had a prosperous stationery business at 11, High Holborn, and supplied the stationery needed on the death of Charles Wesley. He was a faithful member at West Street. His wife was of Wesleyan parentage, and joined the Society at the Foundery when only ten. A large business, and a large family did not dull her devotion ; she was generally found at West Street on Sunday mornings with six or seven children, some time before the service began, reading over the lessons with them. The class to which she belonged was held in her house. She greatly rejoiced in that means of grace. Shortly before she died, she repeated with deep feeling—

"Nearer, and nearer still,
We to our country come ;
To that celestial hill,
The weary pilgrim's home."

Amid severe suffering this devoted woman enjoyed much of God's presence. Her last words were, "The Lord is my shepherd and my support."

The venerable George Cussons, who died in 1817 at the age of eighty-two, was a pillar of the Church at West Street, where he led two Classes. He was one of the first-fruits which Yorkshire gave to London Methodism. On his way from the North in 1769, he

met a Methodist Preacher, who gave him an introduction to Mr. Charles Greenwood, an upholsterer in Fenchurch Street, and a trustee of City Road. Mr. Greenwood directed him to a Mr. Tyler, with whom he found employment. Ten men, whose morals were bad enough, worked with him in the shop; but he saw some success in his endeavour to lead his fellow-workmen to better things. In 1774, John Thornton, the philanthropist, offered him the loan of three hundred pounds to commence business for himself as a cabinet-maker. He would only accept fifty pounds, with which he opened a shop in Wardour Street. His beginnings were humble, but he had a wife who supported him well. "I found my dear Hannah to be a help meet for me in prayer, in industry, in carefulness. Our business was but small; but we were industrious and punctual, and laid our concerns daily before the Lord." At West Street they worshipped together till the Society removed to Queen Street. Punctual in business, methodical, modest, neat in dress, a man of fine presence and bright, kindly ways, always in time for the services,—such was George Cussons. He was one of Mr. Thornton's almoners; so that he was able to relieve much distress. He was also one of the founders of the Naval and Military Bible Society; a most active worker for the Strangers' Friend Society; in a word, a model Methodist.

George Cussons was present when the foundation-

stone of Queen Street Chapel was laid in 1816. Writing to a friend, he said : "I can scarcely expect to see the new chapel opened ; be that as it may, it may be a comfort when the heart and flesh fail, to have joined in raising a house for the honour of Him Who is 'the strength of our heart, and our portion for ever.'" In 1784 a society was formed by some Methodist members for visiting and relieving the sick poor at their homes. It was carried on upon a small scale till 1800, when a meeting was held at Great Queen Street, presided over by the Rev. Thomas Taylor. Mr. Cussons was appointed Treasurer of the "Strangers' Friend Society" thus formed, and Joseph Benson was asked to make the first collections on October 12th. Joseph Butterworth became Secretary ; Mr. Taylor was the President.

On Sunday, June 1st, 1817, Mr. Cussons was in his place at the weekly meeting of the Strangers' Friend Society, attended public worship at Queen Street, and led his Class. The following Friday the patriarch fell asleep at the age of eighty-two. On the day of his death he rose early and knelt by the side of his bed in earnest, audible prayer. He was raised from his knees and helped into bed. The old saint repeated those lines : "For me my elder brethren stay." As he rested his head on the breast of his niece, Mrs. Flintoft, he said : "You have a great deal of trouble with a poor good-for-nothing old man ?" A few moments more and

he had gone to be for ever with the Lord. The Queen Street trustees engaged mourning coaches at their own expense to do honour to their late most venerable father and colleague. The leaders spoke of him "as the oldest member and brightest ornament of the meeting." By his niece, Mrs. Flintoft, Mr. Cussons was closely linked to Hinde Street.

Mr. Davies, a marble-cutter who attended West Street, enjoys the honour of suggesting the formation of the Naval and Military Bible Society. He and George Cussons were returning together from the Leaders' meeting at West Street, when he said : "Friend Cussons, my mind has been much impressed with the necessity of something being done for the good of that numerous body of men—our common soldiers—and I think nothing so likely to effect this as the putting of a small pocket-Bible into the hands of some of them, which they might read to their comrades." He knew Mr. Thornton's respect for Cussons, and proposed that they should mention the idea to him. His plan was to give Bibles to a few privates in every company of regulars and of militia. Mr. Thornton approved heartily, gave a first donation of twenty pounds, and soon added two hundred pounds more. The first packet of Bibles was sent from West Street vestry, together with a large number of religious tracts. Afterwards Bibles only were sent. The first public collection for the Society was also made in West Street after a sermon by the Rev. Dr. Collins, on

I Samuel iv. 7 : "And the Philistines were afraid ; for they said, God is come into the camp."

Mr. Dobson, who opened his house once a month for the business meetings of the Naval and Military Bible Society, lived in Oxford Street. He was Steward at West Street in 1784, and Treasurer of the Charity Schools there. John Arthur, a personal friend of the Wesleys, must not be forgotten. Smarting under harsh treatment, he ran away from the cabinet-maker to whom he was apprenticed, in or near Edinburgh, and set out for London. At the first inn he reached, a copy of the *Hue and Cry* fell into his hands. There he found a reward offered for his apprehension, but as he was said to be six feet ten in height, instead of five feet ten, he went on his way without fear. He was a tenant on the estate of Dr. Franklin, and did much to secure the present Great Queen Street site. He was also the undertaker at the funeral of Elizabeth Fisher, of Leicester Fields, who was the first person buried at City Road.

Samuel Tooth, a City Road Methodist, was also a leader at West Street. He had been a travelling preacher, but returned to business as a timber merchant and builder. His yard was in Castle Street, City Road. He was one of the contractors for the erection of the New Chapel. A tall, commanding man, of great business ability, he long and faithfully served the Church. He was somewhat eccentric. When he left Castle Street for Hoxton Square he

had two fine trees in his yard cut down, and made coffins out of them for himself and his wife. They lay many years in his house. We can only hope that they were kept out of sight.

Mr. Bickers, of Long Acre, received his first ticket at West Street from John Wesley, in 1783. His wife joined the Society there in 1794, when she was about seventeen. Mr. Bickers was greatly esteemed by preachers and people. Dr. Coke was a frequent visitor at his house, and found in him a ready helper in all missionary enterprise. His wife died in 1819, in "full assurance of faith;" and three years later he followed her. "A man steady in life, patient in suffering, and peaceful in death," says his tombstone. That godly pair have not lacked a man to "stand before the Lord." Mr. John Bickers, their son, became a member at Great Queen Street in 1813, and long lived in his father's house an honoured officer and worker in the Society. The late Henry Bickers, the bookseller of Leicester Square, was another son of those godly West Street Methodists.

Edward Turner, a native of Derbyshire, who came to London about the year 1780, and lived in St. Martin's Lane nearly forty years, was one of the local preachers. He and his first wife were members at West Street. In 1789 he became a local preacher. After the circuit was divided he took a class, on October 5th, 1808. His lively imagination, sound judgment, and fluency of speech, made him a most

acceptable leader and preacher. He was a generous and hospitable man, who made many true friends, so that when the failure of others involved him in pecuniary difficulties, he found timely help from those who were glad to minister to him in his need. He died at the age of seventy, on July 11th, 1826, saying, as long as he could speak, "All is well; all is well."

West End Methodism, even in the last century, had its mission to young men from the country, who were launched into all the temptations of a great city. Thomas Stanley came to London in 1791, at the age of eighteen, and at once took a sitting at the chapel in the Seven Dials. His only companion was a pious young man from his own town of Alnwick, a member of the Society in West Street. Young Stanley soon found a good situation, but he was surrounded by fierce temptations. That he did not altogether escape we learn from his own quaint confession : " My natural inclination led me to dress according to the fashion of the times, and my situation required that my appearance should be genteel. I became conformed to the world so far as to violate the sanctity of the Sabbath by employing a hair-dresser on the morning of that sacred day. My situation was unfavourable to a life of piety ; my temptations abounded, and I suffered much spiritual loss. Yet even then I felt the force of early piety ; the fear of the Lord never forsook me, and I was

happily preserved from all outward sin." Such is his confession. But a change was coming to the young man, over whose elegance we can fancy those old Methodists shaking their heads with grave concern.

One Sunday a sermon preached in West Street, on the shortness and uncertainty of life, deeply impressed him. The truth found striking illustration when the young worshipper, in passing through Soho Square, saw a woman suddenly fall down dead. He at once gave himself to God, ceased to conform to the world, and bravely bore many a jest pointed at his changed appearance. In 1792, when only nineteen, he was appointed a leader at West Street. Three years later he entered the ministry, and laboured for thirty-seven years, till, on October 9th, 1832, he himself died of heart disease, with scarce a moment's warning, in a West End street, not twenty-five minutes' walk from the spot where he had received such a solemn warning more than forty years before.





CHAPTER IV.

CHARITIES AND COLLECTIONS AT WEST STREET;
WITH ITS HISTORY SINCE WESLEY'S DAY.



OUND the venerable Methodist chapel in West Street gathered those agencies by which Primitive Methodism proved its true devotion to the cause of the poor.

In 1744, it contributed its quota to the noble collections which raised £196 for the clothing of 360 distressed persons. In 1756, a Friendly Union Benefit Society was founded in connection with the chapel. Later in the same year, Mr. Wesley procured his apparatus, and "ordered several persons to be electrified." As the patients increased, Seven Dials received its share of the boon by which "hundreds, perhaps thousands, have received unspeakable good."

In 1780, Dr. Wilson attended at the Chapel House,

No. 11, West Street, every Tuesday and Friday, between eleven and two, to prescribe and provide medicines for any sick persons recommended by Mr. Wesley or the preachers. If any were too ill to come, a message was left at the chapel, and the doctor visited them at their homes as far as possible. There is a postscript which shows that a ticket of membership was worth something in those days: "Those who come with a Society ticket will be received the same as with a note." The front parlour of the house was used for giving away soup, which was made in a kitchen below. The cooking apparatus was only taken away about 1826.

A charity school was also formed in connection with West Street, somewhat similar to that famous scholastic establishment of the Foundery, whose little pupils Silas Told marshalled into the five o'clock preaching. The school at West Street owed its origin to a servant in Mr. Wesley's family, who gave sixpence a week for the education of a poor child. The good woman, as we learn from a reference in the "Wesleyan Magazine" for May, 1829, lived on till about the year 1829. Mr. Wesley warmly supported the school, which had about one hundred and forty scholars. On November 25th, 1787, he says: "I preached two charity sermons at West Street in behalf of our poor children. Herein I endeavoured to warn them, and all that bring them up, against that English sin, ungodliness—that reproach of our

nation, wherein we excel all the inhabitants of the earth." The school proved a great blessing to many young people. In 1792 we find a payment of £46 13s. 2d. made for its use. The annual collections at West Street, on April 29th, yielded £37 5s. 6d. It was afterwards removed to Great Queen Street, and Mrs. Vince, one of the Methodist ladies who visited and superintended it, used to prepare the linen for the children to wear. When new school buildings were erected in 1860, Mr. Dibdin generously held a meeting in West Street, which contributed about twenty pounds towards the building fund.

To all lay preachers another day will be precious. Here twenty or thirty local preachers met on February 6th, 1789, and "opened their hearts to each other." Wesley was with them. "Taking the opportunity of having them all together at the Watch night, I strongly insisted on St. Paul's advice to Timothy, 'Keep that which is committed to thy trust,' particularly the doctrine of Christian Perfection, which God has peculiarly entrusted to the Methodists." At West Street, on December 9th, 1791, was held that memorable Quarterly Meeting of the London Circuit at which it was resolved, with one dissentient: "That Dr. Whitehead cannot continue a Preacher among us till he fulfils Mr. Wesley's will in respect of Mr. Wesley's manuscripts." These papers had been left to Dr. Coke, Dr. Whitehead, and Henry Moore. Dr. Whitehead was requested to write Wesley's Life,

and Moore gave the papers into his hands. When Coke returned from America he made arrangements to recover the MSS. Dr. Whitehead refused to give them up. "Neither Moore nor Coke should have one of the papers," he said, "till he had done with them." Angry discussions followed, till at last this famous resolution was passed. Perhaps this was the most critical Quarterly Meeting ever held in West Street.

A precious little collection book which is preserved at Great Queen Street gives some interesting glimpses into the work at West Street. It begins with Lady Day, 1764, and ends in June, 1796. In the first nine months £126 17s. 3d. had been distributed to the poor. All the Class moneys were thus appropriated for twenty-three years afterwards. More than £3,000 was given away, besides amounts raised by subscription. We can trace no Sacramental collections till the Class-money was devoted to the support of the Ministry. There was, however, a *Furtherance of the Gospel* collection made on the first Sunday of the month for the Ministry. In 1775, £69 17s. 5d. was thus raised at the Foundery, £38 4s. 3d. at West Street. The principal Society-books were kept at the Foundery, and money for *Furtherance* and Kingswood School collections was sent to the Stewards there. West Street seems to have made a collection for the Foundery School every year until its own Charity School was started. These collections averaged about £15. For the West Street Charity

School, on April 29th, 1792, there is a splendid entry of £37 5s. 6d. The advertisements for Charity sermons cost from three to six shillings. The Foundery Lending Stock and the Foundery poor have also collections. When City Road prospered, it helped the West End, as we find from an entry on January 1st, 1792: "Received a fifth part of the Covenant Collection from the New Chapel, £9." On March 29th, 1778, there is a pleasant notice of the charities which the poet of Methodism carried on in his old age: "Collection for Mr. Charles Wesley's poor, £2 14s. 6d.;" a collection for Sister Mordant of £4 14s. 6d. in September, 1775; and another in 1781, "Brother Feer's subscription for loss by fire, £5 5s. od.;" show what timely help West Street gave to its members in trouble.*

On November 22nd, 1772, a collection for Poplar, £3 14s. od., is paid to Mr. Mather; and in March, 1794, £10 5s. 6d., is raised for the New Chapel.

* The vaults under West Street were let, as we find by an old minute: "Received by rent for vaults due at Midsummer last past. October 5th, 1789, £22. E. T. of Mr. Milburn." Though West Street was rented it had a debt of its own as the remarkable memorandum which we quote verbatim *et literatim* may show. "February 11th, 1791. Moneys Lent to West Street Chapel without Interest by the brethren whos Names is insckribe below—intendd to pay of the Present Debt."

	£ s.		£ s.
Br. Rogers.....	10	Recd. Feb. 18.	Br. Taylor 10 Recd. Feb. 11.
„ Artholomey	5 5	„ „ 11.	Turner 10 „ „ 11.
„ Milbourne —	„		Oliver 5 5 „ „ 18.
„ Jenkins	£10	„ „ 18.	Mr. Rowley 8 16 Total £59 6s.

These are some of the earliest Metropolitan Chapel Building Fund Collections.

The old Chapel is identified with all the early stages of Missionary work. In August, 1769—when Conference had just received a pressing call for help at New York and subscribed £70 to fit out Boardman and Pilmoor, the first volunteers for foreign service,—£10 11s. 6d., “for ye Missionarys” is paid to Mr. Rankin. In September, 1771, £12 12s. od., “for the preachers going to America” is sent by Mr. Benson to the Foundery. In 1772, the American Collection is £10 15s. od.; in 1775, collection for “Brother Osmor and—” is £13 13s. od. In 1777, there is £2 12s. 6d. for “Mr. Pillmore.” In 1784, £13 6s. od. is handed to Dr. Coke for the American preachers. In 1786, £16 15s. od. is raised; 1787, £18 18s. 6d.; 1788, £25 6s. 6d.; 1793, £22. At the end of 1787, the Class money was given to the support of the ministry, instead of to the poor. The first quarter of 1788, £24 18s. 3d. was thus raised. The Leaders’ Meeting was held on Friday evenings. There were thirty-two leaders in 1788, six of whom seem to be female leaders.* The list may be interesting.

* Leaders :—Brothers Watter, Warr, Kent, Pool, Milbourne, Bower, Edwards, Lascelles, Rawlins, Rogers, Beale, Kealing, Riedle, Turner, Cossens, Cawley, Robinson, Ashlin, Eddington, Wilson (9), J. Edwards, Langford (11), Chapple (7), Loader. Women Leaders :—Sister Thackeray E. Turner, M. Turner (2), Plowman, Mettam, George Whitfield, Brother Jones, Sister Arthur.

One pleasant link to the French refugees and to the wonderful Sacramental Services at West Street remains. The Sacramental cups of the French Protestant Church came into Mr. Wesley's possession when he took the building, and were used by him in administering the Lord's Supper there on Trinity Sunday, 1743. They are still in constant use at Great Queen Street, and are in perfect preservation—chaste and simple in design. The Latin inscription says: "These two cups were given by that honourable man Peter Fenowillet, on the 8th day of July, 1703, for the use of the French congregation which meets in the road commonly called West Street, in the Parish of St. Giles. If, however, that congregation should be dissolved, they are to be sold for the use of the poor."

A high price was demanded for the renewal of the lease of West Street in 1798. The accession of Mr. Butterworth had given the friends courage to attempt greater things. He and others thought that the West End Methodists should now provide a Chapel for themselves. John Arthur, who lived on the estate belonging to Dr. Franklin, who had an Episcopal Chapel in Great Queen Street, heard that this Chapel was for sale, and with Adam Clarke and Mr. Butterworth arranged for the purchase of the Chapel and two houses in front of it. The owner was a bigoted Churchman, but Mr. Arthur was able to overcome his objections to the sale of the place to the Methodists.

Sixty years before Queen Street became a Wesleyan chapel, on September 17th, 1738, Charles Wesley preached there in the afternoon. His brother John had returned from Hernalshausen the previous day, and, after the Sunday's work, Charles Wesley says : " My brother entertained us at night with his Moravian experiences." Old Queen Street was thus linked to the earliest days of Methodism. The Society migrated there in 1798. The Chapel lay below the level of the street, so that it was very difficult to keep it clean. The entrance was at first through a private house. It was dark also, and the worshippers were much annoyed because the windows of the houses around overlooked them whilst they were at service. Yet despite all difficulties the first year's seat rents were £305. The present Great Queen Street Chapel was opened in 1817, on the same site, much enlarged, however, by purchase of adjacent property.

One witness to the power of Wesley's preaching long adorned the old chapel which was the mother of West End Methodism. Mr. Dibdin says that in 1851 he buried Mrs. Rowlands, who was converted in early life under John Wesley's ministry. She used to bring Mr. Dibdin her little subscriptions of half-a-crown and eighteen-pence for church-work. When she could no longer support herself, she resolved to enter the workhouse. Someone told her that she would not be able to bear the company of the inmates, and would greatly miss the ministry she loved. The old

woman answered : "The Lord will be present with me there as well as anywhere else." She found her surroundings so uncongenial, however, that the trial was too severe, and she was restored to her garret in Drury Lane. One Sunday afternoon she was buried in St. Giles' Churchyard. Great was Mr. Dibdin's surprise when he found two hundred of his communicants awaiting him in the parish church. They had come to pay their last token of respect to that old Christian. Mr. Bickersteth, the late Bishop of Ripon, then Rector of St. Giles', was amazed at the concourse ; but when he learned the circumstances he and his two curates attended the service. Mr. Dibdin says : "It was one of the most impressive sights I ever witnessed, to see a pauper thus honoured in her death by four clergymen and so large a number of the Lord's people. The responses at the grave gave a power to the service such as I never heard either before or since."

All lovers of evangelical work may rejoice that West Street Chapel, lying amid such a dense population, has been a centre of earnest Christian work since it passed out of Methodist hands. On May 25th, 1800, Bishop Porteus opened it as a free chapel. Sir T. Bernard, the Shaftesbury of his day, had been much impressed by the eagerness with which the poor attended the Free Church at Bath, and determined to do something for the neglected population around the Seven Dials. He was the son of a Colonial Governor,

and had made his fortune as a consulting barrister, and increased it by his marriage. He was treasurer of the Foundling, and a devoted labourer on behalf of the chimney sweeps, and the indigent blind. He now spent nearly £1,000 in refitting West Street for Divine worship, and the whole of the body was set apart for the poor. After the first novelty wore off, the meetings were somewhat thinly attended ; but Mr. Gurney, the Rector of St. Clement Danes, devoted himself zealously to the work, and before long there were about two hundred communicants. The dress of the people became more clean and neat. A day-school for boys was formed in the chapel, which grew to two hundred and fifty ; one hundred and fifty girls were taught in the chapel house. Small, sloping desks, provided with inkstands let into the wood, were arranged for the school ; so that the congregation had to be careful not to spoil their books on Sunday with the ink. For some time, while the chapel was in Mr. Gurney's hands, the Bishop of London contributed £50 a-year, in order that the centre of the chapel might be free. After Mr. Gurney gave it up the Rev. F. Ellaby held it from 1826 to 1830.

On November the 28th, 1830, a remarkable work began in this chapel, which would have delighted Mr. Wesley's devoted Irish preacher, Thomas Walsh. The Rev. H. H. Beamish had learned to speak Erse, and made a preaching tour through nine or ten counties in Ireland, during which he addressed fifteen thousand

Roman Catholics. His head-quarters were at the palace of his old friend the Archbishop of Tuam. Many renounced Popery, and some became most useful workers under the old Irish Society. All his work in Ireland reminds us of Walsh's wonderful itinerant tours.

His success encouraged the Society to take West Street Chapel. They requested Mr. Beamish to conduct a mission there among the Irish. For two years a blessed work went on. The congregations grew. Six Scripture-readers were constantly employed, and one hundred and sixty-one converts from Popery were admitted to the Lord's Supper, after careful preparation and a probation of several months; four classes were formed for the special instruction of Papist converts. Mr. Beamish was exposed to many dangers from the Irish Catholics, who were urged by the priests to oppose his work. Fifteen persons died in the faith. "Some of them," he says, "expired while in my own presence; and while on my knees at their bedsides, bigoted and infuriated Papists, sent by the priests, stood at the foot of their beds grinning at them, and saying that 'they could see the devil in the room waiting to take them to hell.'" Nearly two years this blessed mission went on, until Mr. Beamish's health broke down under the severe strain.

The Rector of St. Giles, the Rev. James Endell Tyler, was the next worker at West Street. After he gave it up, the Rev. W. R. Freemantle held it for

a year. Then the Rev. Frederic Ford became its minister ; but all retired discouraged. When the Rev. R. W. Dibdin, the present minister, went to Mr. Tyler, in 1842, for the usual formal nomination, he said in a good-humoured, jovial manner : "you will never get a congregation ; I tried myself, and opened the chapel with the twelve judges present at the opening service." Mr. Dibdin replied : "I do not wonder you got no congregation ; in such a neighbourhood as that, inhabited by thieves and the vilest characters, the judges would be likely to frighten the people away." He told Mr. Dibdin to bring his chapel-book that he might write in it authorizing him to dispense the sacramental alms as he thought fit, and added : "But it will not be much, I fear." "He little thought that the communicants would in a few years become nearly ten times as numerous as they were at the parish church."

Under such discouraging auspices Mr. Dibdin's ministry at West Street began. Lord Kinnaird and another gentleman had taken the chapel for three years ; subscriptions were raised, and he was offered a salary of £200, with whatever might come from the letting of the seats after the expenses of the chapel were paid. The salary was raised to £400, but that arrangement came to an end in 1855. Mr. Dibdin's health was feeble, and the neighbourhood was anything but congenial to a man of literary ability and scholarly tastes. He accepted the appointment, how-

ever, and continues to this day, a patriarch of eighty-one years old, labouring in the Seven Dials. In 1869 the chapel was for sale, and a prayer meeting was called to ask God's guidance in a crisis which threatened to rob the West Street people of their old home. Quite unexpectedly, Colonel Law was present. Mr. Dibdin called on him to pray, and after the meeting he and his people were overjoyed to hear the old soldier say, "I'll buy it." He lost no time in carrying out his purpose. So that the answer came while the people prayed.

Mr. Dibdin was fortunate in the friendship of the Hon. and Rev. H. Montague Villiers, then Rector of St. George's, Bloomsbury, afterwards Bishop of Carlisle and Durham. Mr. Villiers frequently filled West Street pulpit. The present Bishop of Rochester, Dr. Thorold, also preached there when he was Rector of St. Giles', and had Dr. Livingstone as a member of his congregation.

Mr. Dibdin is a man of Wesleyan energy, a firm disciplinarian, a faithful pastor, an evangelical preacher, an unselfish Christian minister, who has refused all calls to leave his post as "Bishop of Seven Dials." Sir R. H. Inglis, one of his congregation at West Street, offered him an Indian chaplaincy of £1,400 a year; but neither that nor any other offer could tempt him to leave his people.

In 1856 he began to preach on Sunday afternoons in the open air at half-past four. He used John

Wesley's pulpit, which stands in West Street vestry, and is described by Mr. Dibdin as in shape like a large kitchen meat-screen. The pulpit now does duty as a closet for gowns and surplices. It is a wide pulpit, but so shallow that it is hard to understand how any one could stand comfortably in it. Both back and front are rounded so that it forms a kind of ellipse. This pulpit was carried into the streets. Upwards of forty times Mr. Dibdin preached from it; and great interest was excited when he told the people, as he often did, that Wesley, Whitefield, and many other great men used to preach the very same gospel from it. For eleven months he continued the open-air service, and was absent only one Sunday. At last the Papists banded themselves together and turned the meetings into riots. The young men of his congregation formed themselves into a body-guard. But the opposition became too violent. The police told Mr. Dibdin that they would not answer for his safety. "One Sunday there were four of us preaching at once," he says; "some violently abusing me." These interesting services, therefore, had to be given up. Only one conversion was traced to this open-air work; but hundreds of souls have been brought to God in West Street Chapel under Mr. Dibdin's ministry.

In 1860 he buried Widow Roden, who died in her eightieth year. As a girl she had lived at Madeley, and helped Mrs. Fletcher in serving the soup and

bread prepared for those who came from a distance to attend Mrs. Fletcher's addresses after the death of her husband. The girl married and came to London. For many years she altogether neglected religion, but ten years before her death she began to seek the Lord. She attended a Dissenting Chapel, and expressed to a young woman who visited her a wish to join its communion. When the visitor learned that she could not read she was quite perplexed. The poor old woman asked : "Am I to be lost because I am no scholar ?" but she found no help. Afterwards a member of West Street visited her, and she thus found her way to Mr. Dibdin's chapel. She soon became a much loved member of his flock, and a general favourite with the congregation. This incident and the story of Mrs. Rowlands unite the West Street of Mr. Dibdin's time to the stirring days of Wesley and Fletcher. In 1846, Mr. Dibdin began to hold an annual watch-night service. Passing Hinde Street Chapel on the last night of the year, he was so struck with the service going on there, that he at once made up his mind to have a watch-night of his own. For nearly forty years he has regularly held that service, which pleasantly links together the two old chapels, whose story we now trace.



CHAPTER V.

CHANDLER STREET.



N Saturday, November 14, 1761, Mr. Wesley says: "I spent an hour with a little company near Grosvenor Square. For many years this has been the darkest, driest spot of all in or near London. But God has now watered the barren wilderness, and it is become a fruitful field."

On Saturday, December 19, he was in the district again. "I visited many near Oxford Market and Grosvenor Square, and found God was still enlarging His work. More and more were convinced, converted to God, and built up, day by day ; and that, notwithstanding the weakness of the instruments by whom God was pleased to work." These notices point to some early influences of Methodism in the district which we are now to enter.

Hinde Street Chapel was opened in the summer of 1810, nearly twenty years after Mr. Wesley's death. An old plan for the preachers in London which was given to the late Mr. Bickers by Edward Turner, a local preacher, who lived in St. Martin's Lane, and on the back of which there is a note saying that this was the second plan he had received, helps us, however, to carry the history of the Society at Hinde Street back to the lifetime of Mr. Wesley. Mr. Stevenson has printed a copy of this plan in his "City Road Chapel," so that it can be readily consulted. It gives the appointments for January 9th to April 17th, 1791.

On this plan, "Grosvenor Market" has a very humble place, with only one Sunday evening service at six o'clock, which, oddly enough, was changed to five o'clock in 1792. There are thirty-two places on this plan, which are probably arranged with some reference to the date of their formation. Layton, Grosvenor Market, Ratcliff Cross, Christ Church, Clerkenwell, Pancras, Seven Dials, Moorfields, are the last eight in the list. The West End preaching-room was probably a few years old. The pulpit in 1791 was supplied entirely by local preachers, save for a visit from the Rev. George Whitfield, the Book Steward, on January 30th. This first preaching-room was above a slaughter-house in Grosvenor Market, which lies on the east side of Davies Street, in the midst of what was then a very low neigh-

bourhood, close to Grosvenor Square. Three wide steps lead into the market through a short, covered passage. It now forms a triangle, lying between Davies Street and South Moulton Street, with houses all round. A man who was working at one of the upper windows reported that the butchers' market held here was given up fully twenty years ago.

The room above the slaughter-house in Grosvenor Market was seldom honoured with the presence of a travelling preacher. But a large staff of able local preachers laboured here with such success that Chandler Street Chapel soon had to be built. In that chapel Adam Clarke and Henry Moore were frequent preachers. The ministers felt the promise of this outpost of the West End, and gave all the attention to it that their vast "London Circuit" would permit.

The local preachers claim the first word, however. Foremost of all stands Dr. Hamilton. He preached both at Chandler Street and Hinde Street. Jabez Bunting pays him a rare tribute. In 1803 he writes: "I am more and more charmed with the piety and fervency of Dr. Hamilton. His prayer to-night would, I think, have affected and softened even an infidel, at least for the time." His prayers at the five o'clock preaching well recompensed Mr. Bunting for the sacrifice he made in getting up so early, and supplied, as he modestly says, all his own deficiencies. This eminent London physician, who had been Mr.

Wesley's personal friend, rendered constant service to West End Methodism. His portrait appeared in the Magazine for May, 1794. He died on April 21st, 1827. Mr. Rowley, one of the Hinde Street trustees, was another gifted local preacher, who took the first service we can trace at Grosvenor Market. Thomas Allan, the Connexional solicitor, sometimes filled the Chandler Street pulpit. Thomas Jackson, who was brought into frequent intercourse with him, considered him one of the most estimable men among the London Methodists. He was a local preacher, but would only take services at the workhouse and the small chapels. He was a profound admirer of Benson, whose portrait, now at Richmond College, was painted for his drawing-room. He was appointed "General Solicitor" for Methodism by the Conference of 1803. As solicitor to the Committee of Privileges, he rendered special service to the cause of religious liberty. In 1812, when the Bill was passed which gave a new and improved law of toleration to Dissenters, Mr. Allan waited on the leading members of both Houses of Parliament to ask their support. When Earl Grey heard his arguments, he replied, "Don't you think, Mr. Allan, that Methodist preaching *ought* to be placed under Parliamentary restraint?" "No, my lord," he answered; "I think it *ought not*; but rather to be protected and encouraged as a national benefit."

Mr. Scott, of Welbeck Street, who died in 1870,

an influential and devoted worker for many years at Hinde Street, said that he was taken to the room in Grosvenor Market as a child by his mother, who was one of the first seven members. Mr. Scott is, however, in error as to the date. He gives 1797 as the time when this humble attempt was made to carry Methodist influence farther west. The plan helps us to push its origin back to the days of Mr. Wesley himself. Few facts have been preserved about this place. But the new cause had no small difficulties. It needed both courage and love of Methodism to worship there. On June 30th, 1832, when a member of the leaders' meeting at Hinde Street spoke of the annoyance caused to his class by a very uncomfortable place of meeting, "Brother Clemence encouraged the friends to persevere under every discouraging circumstance, by stating some of the difficulties he had to encounter when, as a young man, he attended a prayer meeting over a slaughterhouse in Grosvenor Market." Unfortunately the minutes give no further clue. John Gaulter's remarks about the way in which a little preaching place had just been taken are minutely recorded, but one could have forgiven their omission if Brother Clemence's facts had been handed down to us.

About the beginning of this century a considerable advance was made. A chapel was opened in Chandler Street, a short street parallel to Oxford Street, lying between it and Brook Street. The name is now

changed to Robert Street, and the site of the Methodist place of worship is occupied by a Congregational Chapel. It is not improbable that the present building is the old Methodist Chapel itself which appears on the plans as "Grosvenor Chapel." Scarcely any houses were then built beyond Edgware Road, so that this new home of Methodism was on the extreme limits of the West End.

The first notice of this chapel which we can glean is in the Minutes of Conference for 1802, in answer to the question, "What collections are to be made for Chapels this year?" The first part of the reply is "For the Chapels at Wandsworth and Deptford, and for the Chapel in Chandler Street, Grosvenor Square, London, in the London Circuit." This notice is of special value, for it makes it clear that "Grosvenor Chapel," which appears on the plan for 1803, is the "Chandler Street" which appears in 1807. The question is complicated by the fact that Jabez Bunting speaks of Grosvenor Market in 1803, as we shall see by and by. But it is not likely that the room above the slaughter-house was called "Grosvenor Chapel," and the minutes for 1802 show that the collection was made a year before Bunting came to London. If we add that Mr. Scott, whose testimony is here conclusive, plainly states that the Chandler Street Chapel was taken about the beginning of the century, we may safely say that the little Society passed from the room in the market to Grosvenor Chapel,

Chandler Street, in 1801. Myles in his Chronological History sets the question at rest. Chandler Street was built in 1801. No drawing of this Chapel can be found, but a worshipper at Robert Street, who once saw one, describes it as a simple cottage-like building.

Chandler Street is associated with the days when London was a single Circuit, and the poor Itinerants were worn out with their long journeys across the metropolis. On September 16th, 1803, Jabez Bunting returned home in the evening wearied with his day's work. "Mr. Taylor," he writes, "came a little after me, and says this has been the hardest day's work he has ever performed since he left Cornwall many years ago. We tried to rouse each other by singing :

"O may Thy Spirit seal
Our souls unto that day,
With all Thy fulness fill,
And then transport away !
Away to our eternal rest ;
Away to our Redeemer's breast !"

The ex-President and his young colleague had not strength enough to finish the verse, so they gave up singing, and began to talk about Macclesfield. "My Sabbaths," adds Mr. Bunting, "though my most laborious days, are usually my best and happiest days. The service of God is its own immediate reward."

George Story, the editor, and manager of the printing-office, whose wonderful history is told in the *Lives of the Early Methodist Preachers*; Joseph

Benson, the editor, successor to Story; Robert Lomas, the Book-Steward; and George Whitfield, took their turn in Chandler Street. James Creighton, Wesley's Clerical Assistant, was also seen there, and in other West London pulpits. When the West London Circuit was formed, an allowance was made to him for his services. Mr. Butterworth, as Secretary of the Quarterly Meeting, conveyed the resolution which sanctioned this arrangement to the old clergyman. The closing sentence of his letter says: "I have, my dear Sir, sincere pleasure in communicating the intelligence of this small token of respect and affection, as a trifling appendage to your present income." The subscription languished. In 1812 it was £3 13s. 6d.; in 1814 £4 4s. On January 1st, 1811, there is another minute: "The Rev. Mr. Creighton having, from growing infirmities, been obliged to resign his labours in this Circuit, resolved unanimously to continue the usual token of affection . . . to the Rev. Mr. Creighton during life." Mr. Creighton died at his house in Hoxton Square, on December 26th, 1819, at the age of eighty-one.

The Sunday services at Chandler Street were at 10.30 and 6. A copy of the plan for the last quarter of 1803 shows that its pulpit received some of the best preachers of Methodism. Joseph Taylor, Joseph Benson, Story, Rutherford, Rankin, each give two services. Mr. Creighton is appointed on Sunday

evening, November 13th, with the asterisk after his name, to show that he will administer the Sacrament. Dr. Hamilton takes two services. Mr. Allan, the solicitor, preaches once. Jabez Bunting has himself described two visits which he paid to Chandler Street this quarter.

On Sunday morning, November 20th, 1803, he writes: "I preached at Grosvenor Chapel from Zephaniah ii. 3, and dined with Mr. Brown, who formerly lived in Manchester, and was intimately acquainted with my father long before I was born.

NOTE.—The first plan of the new Circuit for September, 1807, to January, 1808, shows that Chandler Street received due attention.

September.				October.	
6.	13.	20.	27.	4.	11.
Dr. Hamilton. Rowley.	Gellard. T.*	Story.	Johnson.	Whitfield.	Moore.

October.		November.				
18.	25.	1.	8.	15.	22.	29.
Turner.	Vipond.	Rodda.	Benson. L.	Wigfield.	Gellard.	Pollard.

December.				January.		
6.	13.	20.	27.	3.	10.	
Johnson. T.	Evans.	Lomas.	Elsworth.	Gellard.	Rankin.	

Six Sundays were taken by the local preachers, thirteen by the travelling preachers. Henry Moore, Robert Johnson, William Vipond, and George Gellard were the Circuit Ministers. The asterisk on September 13th shows that "a clergyman" was expected to administer the Sacrament. Dr. Hamilton, Messrs. Rowley, Turner, Wigfield, Pollard, Evans, Lomas, Elsworth, form a fine representation of the local preachers.

The former part of this day I found it very good to wait upon God." On Sunday, December 4th, the doctor prohibited his preaching at Grosvenor Chapel, but he met two classes there.

Within a few days of the last visit, in a letter to Mr. Marsden, on December 13th, 1803, Grosvenor Market is mentioned by Mr. Bunting as one of the important places in London which would never have a fair trial until the number of travelling preachers was increased. Lambeth and Chelsea are also in his list. This change he regarded as absolutely essential to the administration of discipline. The Superintendency, now a mere name, might then be divided between two or three persons. To meet the wish of those who objected to any division, he suggested that the Sunday Plan might still be general for all the town Chapels, whilst one Steward and Quarterly Meeting might manage the pecuniary concerns of the Society. A separate week-night Plan might be prepared for each distinct branch of the circuit.

One incident connected with Chandler Street is preserved by Mrs. R. Smith, the daughter of Adam Clarke. Her father had been preaching there, and after service met a class. His daughter sat by his side. One member burst into tears when he asked her if she could speak good of the Lord. She told him that she could, but deeply mourned over her want of resignation during the illness of her daughter. She felt that she could not give her up to God. Dr.

Clarke asked if her daughter died. When told that she was spared, he answered : "Look up, my sister, and learn this lesson ; God never wastes His grace by giving more than is needed. Had He purposed to take your daughter, He would have bestowed upon you the gift of resignation to meet the trial." *

On October 4th, 1808, the Quarterly Meeting "resolved that Chandler Street Chapel be enlarged to accommodate sixty-six persons more, at an expense not exceeding £25, including whitewashing the chapel. The lessees, with Messrs. Jenkins, sen. and jun., and Clemence, to execute this." The minute gives no further particulars. The alterations were made at the time when the difficulties of securing the ground in Hinde Street were so serious. The Chapel might not be needed much longer. Perhaps that is the reason for the wonderful economy with which the work was done.

Chandler Street was closely linked to Queen Street. Its members attended the Covenant Service there in 1808, and returned to evening service in their own chapel at seven. The watch-night service that year was, at their own request, held on Tuesday, January 12th. The first record of payments from Chandler Street is for the December quarter, 1807—the first quarter after the formation of the West London circuit. There were then 105 members, who con-

* Etheridge's Life of Adam Clarke, p. 168.

tributed £7 13s. 7d. class money, and £5 16s. od. ticket money.

On May 13th, 1807, we find a list of Chandler Street leaders. Brother Jenkins, appointed in 1794, has 24 members in his class; Clemence, 30; Stubbs, 30; two names, Such and Wilson, are given without the number of their members. In 1809, Messrs, Clemence and Calder were the Stewards. In 1810, the year when the Society migrated to Hinde Street. Messrs. Calder and White were Society Stewards; Mr. Flintoft, Poor Steward. Chandler Street appears no more in the list of Stewards given in the Quarterly Meeting Minutes.

It is interesting to study the position of West London Methodism as shown by that quarter's returns. Queen Street had 736 members, Lambeth, 210, Chelsea, 73, Battle Bridge (King's Cross), 57, Saffron Hill, 37, Kentish Town, 7, Barnet, 8. Brentford (the head of the country circuit), had 100, Twickenham, 32, Wandsworth, 20, Mitcham, 32.

Chandler Street steadily grew. In 1808 its contributions to the circuit board, including five guineas per quarter from the trust, were more than £75. It closed the year with 179 members. In 1809 it had 200 members, and sent £113 16s. 2d. A sacramental collection on the morning of April 2nd, yielded £3 10s. 6d. In September, 1810, the last quarter of its history, there were 231 members, who contributed £37 10s. od. in class money. On

September 20th, 1809, it was agreed that a leaders' meeting should be established at Chandler Street on Tuesday evenings. This resolution took effect about October 24th. The membership had more than doubled in eighteen months. It was not strong enough as yet to pay the board of the resident minister. Hence the note in the old record "Brother Calder to bring the Chandler Street class-money to Brother Kent's weekly."

Mr. Jenkins was the oldest leader, having been appointed at West Street in May, 1794, as successor to Mr. Cawley. On March 13th, 1807, Mr. Such took the Sunday afternoon class in place of a Mr. Mascal, who had removed from Chandler Street. On May 6th, he attended the leaders' meeting at Queen Street, and was examined by Adam Clark "respecting his experience," and received from him "suitable instructions." When Mr. Stubbs' class grew too large, Paul Pacey, a boot maker, in Great Portland Street, afterwards one of the Hinde Street trustees, was asked to meet part of the members. He was appointed definitely on January 27th, 1808. Division of classes seems to have been the rule, for, on November 9th, 1808, Mr. Charles W. White, law stationer, in Lower Grosvenor Street, another Hinde Street trustee, takes part of Mr. Clemence's class. A leaders' "List of Reserve" was kept at Great Queen Street. The first name on it was that of Alexander Pitt, and on April 1, 1807, when a successor was needed for Mr.

Mascal, George Cussons was requested to invite him to attend the meeting, and to inquire as to his fitness to meet that class. Sister Wilson, the first female leader we can trace, appears on November 28th, 1808. We catch one reference to a funeral sermon by Joseph Benson. "On September 9th, 1807, Brother Clemence stated that Sister Middleton of Chandler Street was departed this life, and that leaving a most excellent character, it was very desirable to have a Funeral Sermon on the occasion, and that as Mr. Benson was best acquainted with our late sister, it is agreed that Mr. Benson be requested to preach the sermon." Nothing more is known, but it is evident that Chandler Street had lost a devoted woman.

The most important meeting ever held at Chandler Street Chapel was one in which Henry Moore's firmness saved the Hinde Street scheme. West End Methodism can never be sufficiently thankful that he was "a man without joints." Mrs. Richard Smith, the daughter of Adam Clarke, and the biographer of Moore, relates the incident with such fulness that it is evident the old Preacher himself supplied her with careful details. We know, indeed, that he read every sheet of her manuscript. He was fighting his battle over again, when the wonderful results of his victory were manifest in the abounding success of Hinde Street chapel. The ground near Manchester Square was taken. All the friends at Chandler Street were

rejoicing that a valuable site was secured where West End Methodism might find a centre for its activities. One day the leading men of Chandler Street received a letter from the gentleman who had sold them the land, threatening to take legal proceedings unless the ground was given up to him at once. A meeting was called. Henry Moore, as Superintendent, occupied the chair. After the letter had been read, the Methodist fathers held high council. The Duke of Portland was their rival. He and his steward had set their hearts on having the land intended for a chapel as a site for a national school. They said that no other plot of ground was available within the limits allowed for its erection. The steward easily found means to bring the late owner, Mr. G. Davies, over to his side. Hence the letter. The agreement he had made to sell the land for the Methodist chapel was duly signed by both parties, but was drawn up on a sheet of unstamped paper. When the letter had been read; all the details of the purchase were considered, the eligibility of the ground, the pressing need of increased accommodation, were dwelt upon. But at last it became clear that the meeting would consent to be over-ridden. Some pleaded that they were bound to pay deference to the Duke's wishes ; others, that a religious body ought to do all that it could to secure peace. Some even brought forward arguments about the will of Providence. Nor was the Duke's spiritual welfare forgotten by these pious souls : What injury

might it not do to that nobleman, if they, professing Christians, were unwilling to give up their own wishes in order to meet his.

Like a good Superintendent, Henry Moore for a long time held his hand. One can fancy the workings of that keen mind as these arguments were considered. At last, when all had given their opinion, he rose. He expressed his surprise at their views. It was true much ought to be done for peace ; but even peace itself should never be purchased at the expense of justice. He reminded them that for years they had been looking about for just such a spot as that now purchased, on which to build a chapel, because that in Chandler Street would not hold those who desired to worship there. Yet when prayer and effort had been at last crowned with success, they seemed willing to throw back the good providence of God, and thus account themselves unworthy of it. Above all, he showed them that they were not acting for themselves in this matter, but for the Methodist Conference, so that they could not relinquish the ground if they would. It was true that the agreement was on un-stamped paper, but the penalty for that omission was easily paid. The last words of Moore's address bear witness to his manly decision, and stamp him as a true leader of men. It is a piece of leadership which would have made Wesley still more proud of his old protégé. "I will not consent," he said "to your relinquishing the ground which God in His providence

has put into your hands ; we will abide the issue of the gentleman's legal threats ; write to him at once and tell him so." The letter was sent without delay. The struggle ended in the undisputed erection of Hinde Street Chapel.

When Hinde Street was opened, the glory of Chandler Street soon passed. Its debt was transferred to the Hinde Street trust as soon as the new chapel was opened. Chandler Street was closed for a little while, for there is a resolution of the Hinde Street trust directing that it should be re-opened for worship. Sittings were only to be let by the quarter. It was an experiment. If the re-opening proved injurious to the new chapel, it was to be closed again. At the first trustee meeting, January 2nd, 1812, Mr. Barwell was appointed Steward, with Mr. Hobbs to assist him. A collection of £1 1s. 8½d. was made there to pay for interest of debt on the chapels of the circuit in June, 1812. The charges for wine for the Sacrament appear regularly till October 7th, 1812. Its accounts were kept separate from those of Hinde Street. The old chapel does not seem to have prospered. The local preachers were allowed to make trial of Chandler Street for three months. A monthly collection was arranged to pay the interest and debt on the place. When a six month's experiment failed, it was resolved to sell the lease of chapel and house for £300. This seems to have been done, for on June 12th, 1812, the minutes speak of it as sold. The lessees

and other creditors were then paid off. In June, 1819, we find a reference to a class meeting in Chandler Street. The name appears no more on the minutes. The Congregationalists began their work at Chandler Street in 1824. All their old papers have been lost, so that the congregation there do not know their own history. A volume of the "Evangelical Magazine" for 1825, however, states that their first anniversary was held on September 21st, 1825, when the Rev. Joseph Fletcher, of Stepney, preached. The service was marked by the generosity of friends, who cancelled bonds for £500, so that £520 was raised that day. The Chapel cost £2,000. If it was the old Methodist place of worship, a new front must have been built at this time. About £900 was raised before this anniversary.

The prayer meeting and week night services of the transition period between Old and New Hinde Street have, by the kindness of the deacons at Robert Street, been spent on the old site, probably in the chapel where Methodism found a home in 1801.





CHAPTER VI.

HINDE STREET CHAPEL.



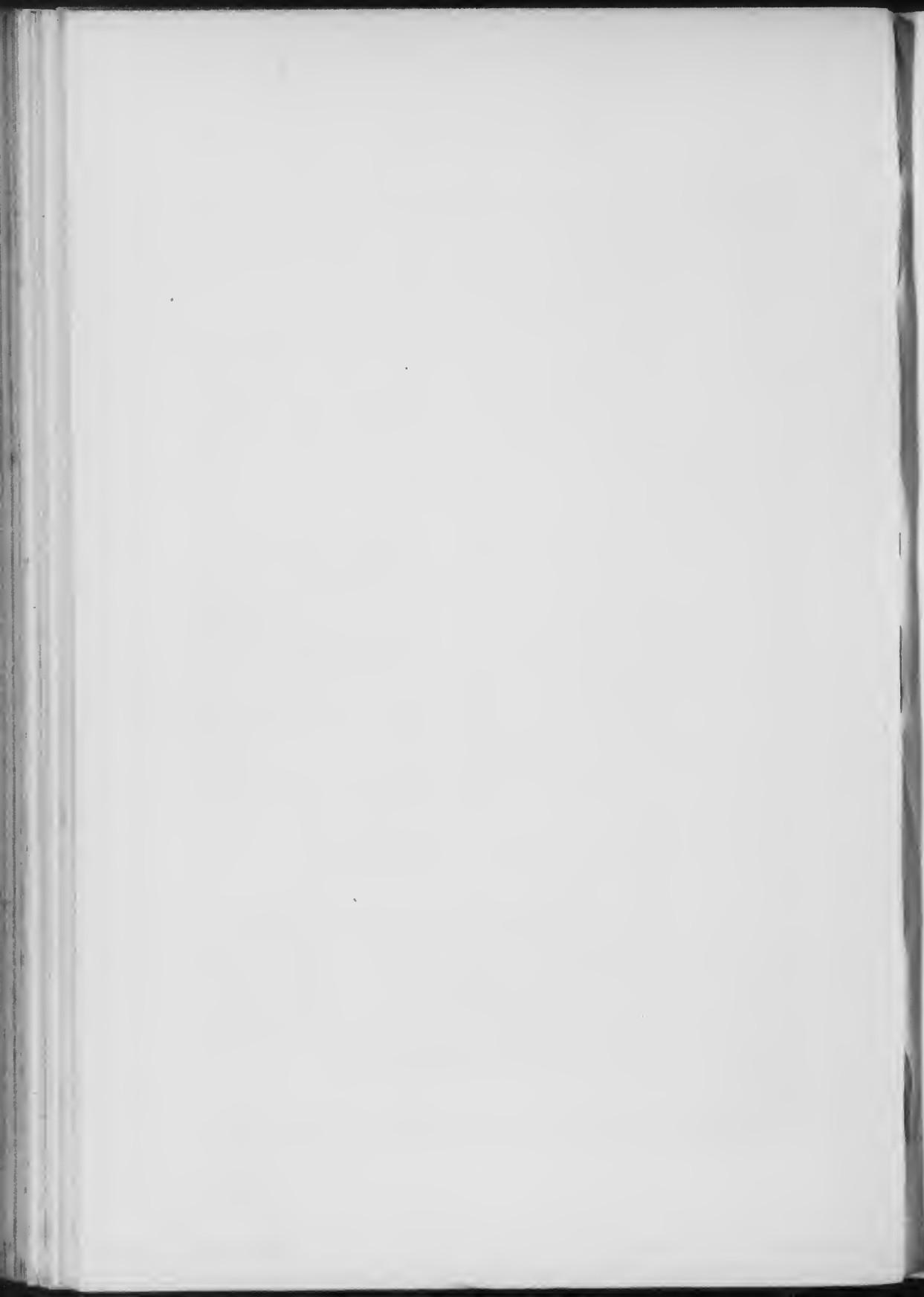
T the first Quarterly meeting of the London West Circuit, held at the Sunday School House, George Yard, Drury Lane, on Thursday, October 1st, 1807, "Brother Henry Moore" in the Chair, Messrs. Clemence, Jenkins, Wilson, Stubbs, and Percy attended from Chandler Street. In the crowded minutes of this initial meeting we find two entries which specially concern Hinde Street.

15th—"That it is the opinion of this meeting, that a new chapel at the West End of the town is greatly wanted instead of Chandler Street, which is evidently too small. Resolved: that ground be taken or purchased for the same."

16th—"It was stated that ground might be had at the corner of Thayer Street, near Manchester



HINDE STREET CHAPEL (1810-1885).



Square.—Agreed : that a Committee of the following persons be appointed without delay to take the same, viz. : Brothers Oates, Jenkins, Clemence, Middleton, Butterworth, and Mathison.”

These resolutions do not take us, however, to the initiation of the scheme. On March 1st, 1808, when the first meeting of the Hinde Street trustees, who had been proposed by Henry Moore, was held at Great Queen Street, it was stated that a whole year had been wasted by the action of a Mr. Bayley, who prevented the executors of the late Mr. Francis (his son-in-law) from conveying an under lease back to the executors of the late Mr. Robinson. Mr. Robinson’s executors were therefore unable to convey to the trustees their part of the site on which the chapel was to stand. This was the plot on the east, fronting Hinde Street. When all peaceable overtures failed, an application was made to the Court of Chancery, on behalf of the proposed trustees, to compel Mr. Bayley to perform his agreement. This appeal brought him to reason. He yielded at once ; proceedings were stayed, and each party bore their own costs. By an agreement with the trustees, Mr. Bayley received £120 for works in vaults, etc., on the ground ; £25 14s. for the paving of carriage way ; £39 14s. 3d. for sewerage ; £10 for wood fencing. £1 6s. 6d. for stamps, etc., made up the cost to £196 14s. 9d.

In March, 1808, the corner plot of land with a

frontage of forty-three feet in Thayer Street, and forty feet in Hinde Street, was conveyed from Mr. Davies to Mr. Moore and his colleague, the Rev. William Vipond, then living in Northumberland Street, the resident Wesleyan Minister for the West End. It was taken by authority of the Quarterly Meeting at a rent of £26 a year. Other difficulties arose, so that the trust deed could not be executed till March 24th, 1809. Fully two years were thus lost in grappling with the enormous difficulties of securing the site. They were so serious, that the father of the Mr. Scott who was taken as a child to the room in Grosvenor Market, despaired of obtaining the land, though he was a builder, and a sanguine man. The ground obtained with such trouble stood at the corner of Hinde Street and Thayer Street, near Manchester Square.

Jacob Hinde married Ann Thayer in 1755. He is evidently the Jacob Hinde who, in 1754, 1765, and 1772, had a lease of nine twenty-fourths of Marylebone Park. The lease was not renewed in 1803. He had four sons and two daughters. The oldest son was of unsound mind; he and all his brothers died unmarried and intestate. In 1781, a few months after the father's death, a commission in lunacy was issued for this son. Mrs. Hinde died in 1802. From this family the streets received their names. Hinde Street was a new street in 1809. The ground on which the chapel was built originally formed

part of the Hinde Estate; but had been let and sub-let till one becomes bewildered in any attempt to follow its changing history. It is evident that it needed all the patience and resolution of Henry Moore to grapple with this involved question of site.

The ground rent was £38 a year—£26 for the larger plot, £12 for the smaller one. The trustees agreed to take sundry works in vaults on the site, to pave 257 yards of carriage way, to buy the wood fence with the piles around the ground. These preliminary expenses paid to Mr. Bayley amounted, as we have seen, to nearly £200. To make the utmost use of the ground secured with such difficulty, it was resolved to provide a chapel with two galleries, and with an underground school-room. In January, 1809, the Quarterly Meeting agreed "that Thayer Street Chapel shall be proceeded with forthwith, and the building be begun as soon as all the leases are in. Agreed to build by contract." The Committee was largely strengthened by the addition of the lessees of Chandler Street, and Messrs. Rowley, Flintoft, Kent, Thomas Mortimer, Ellsworth (Drury Lane), Shaw, Charles White, Limebeer, Vince, Edwards, Billing, Turnley, Calder.

The trust deed was executed on March 24th, within five weeks after the last plot of ground had been secured. The leases ran for about 78 years. Mr. Moore and Mr. Vipond received "five shillings of lawful money of Great Britain in hand," to make

a valid transfer of the land from them to the trustees.

The site on which the chapel was built had long been an eyesore to the neighbourhood. There is said to have been a large pond there. The place had become a receptacle for all kinds of refuse, and was overrun with vermin. It was a swampy piece of ground, so that the chapel had to be built on piles at considerable expense. The difficulties connected with the transfer of the land were so serious, and the opposition of the parish clergyman was so pronounced, that the legal advisers of the trustees recommended them to place some timber and bricks on the ground as evidence of ownership. In order to effect this object quietly, five o'clock in the morning was chosen for the task. Mr. Calder brought the first load, and put the first brick on the ground. But early as it was, opposition was awake. The people in the neighbourhood disputed the claim, throwing off the bricks almost as fast as they were placed upon it. There was a sharp struggle, but the victory was won at last by the sturdy old Methodists.

There was no Model Deed in those days. But the legal rights and duties were clearly fixed. No Preacher could be appointed for more than two years in succession without the consent of the trustees and men-leaders. If Conference refused or was unable to send a Preacher for the chapel, the trustees and men-leaders were authorized to appoint such person or

persons as they thought proper to preach and perform all acts of worship, always provided that the person or persons thus appointed should preach Methodist doctrine, possess sufficient ability, and be moral in their conduct. The premises "are the fund solely liable" for all payments. The trustees were required to show their books at every Quarterly Meeting.

The Revolution in Sweden in 1809, closed the ports of the only country which had remained open to England, with the exception of Spain and Portugal. Hinde-Street Chapel was built in war time, when all expenses were greatly increased. The average rate of the freight and insurance of timber from the Baltic to London in 1809—12, was ten times as much as in 1837. General dismay had spread through nearly all branches of trade. Never before nor since has the destruction of credit been so rapid in so short a time. Riga wood was £17 a load, best deals £120 a hundred. When these quotations were laid before the trustees on May 12th, 1809, it was resolved to postpone the question of building for three weeks. At their meeting on June 2nd, the trustees agreed to give out specifications at once. A letter was to be written to each of the builders who wished to send in tenders, asking that he would defer putting down the prices for carpenters' and joiners' work until the time for delivering the estimates came near. Two days' notice was to be given. "The Committee," says the Minute Book, "have adopted this measure in

the hope that timber and deals will fall considerably in price in the course of a few weeks." The letter concludes with a caution to the builder: "It is particularly requested that the drawing and specifications may be kept clean, and on no account rolled up, but laid flat in the portfolio." On June 23rd, the Committee considered carefully the price of timber and the prospect of its fall. The result was, that they requested the builders to send in their estimates on the following Friday. They were to be allowed to substitute Swedish timber, where Riga and Memel wood had been named in the specification—"if of equal quality." On June 30th, "after much deliberation about probable fall in the price of wood," the estimates were opened. The lowest tender, that of Thomas Hughes, of Percival Street, was £5,245. He was to cover in the building by October 1st, to finish it by June 1, 1810. A month later he reports that he hopes to cover in by November 1st. No fault was found with his work, but the trustees complained afterwards that he had obstructed the final settlement of the contract accounts, and had not treated their architect (Mr. Jenkins) with proper respect. Mr. Jenkins seems to have been unwilling to meet the builder, for the trustees earnestly request him to see Mr. Hughes' surveyor to again settle accounts.

But we are anticipating. On July 5th, 1809, the trustees resolved that public notice should be given next Sunday, in Great Queen Street, Lambeth,

Chandler Street, and all other chapels of the Circuit, that the Foundation Stone would be laid on the following Tuesday, July 11th, at 3 o'clock. A sermon or suitable address was to be delivered on the ground. The builder's men received a present of a shilling each. A compact building committee of eight members was formed, consisting of Messrs. Butterworth (treasurer), Mathison (secretary), William Jenkins, John Jenkins, Oates, Middleton, Flintoft, and Kent. The friends at Great Queen Street did not build their own chapel till 1816-1817; but this list of names almost exclusively composed of Great Queen Street friends, shows that the Circuit was fully alive to this fine opening for Methodist extension in West London. Mr. Clemence (a carpenter in Northumberland Street, who sent in a tender for the building £500 higher than Mr. Hughes), and Mr. Calder, were afterwards added to the Committee.

Hinde Street Chapel was designed by the clerical architect who enjoyed most of the work of London Methodism in those days. The Rev. William Jenkins, who was an architect in London, was called into the Ministry by Mr. Wesley, to supply a vacancy after the Conference of 1788. His itinerant life had been most laborious for twenty years, and he also did the work of an architect in many of his Circuits without any remuneration. In 1806, he was appointed to London. For one year he laboured in the vast Circuit which embraced the

whole of the metropolis and the places around. After the London West Circuit was formed, he spent two years as one of its Ministers. Then his health failed, and he became a Supernumerary. The Minute Book states that the Quarterly Meeting held on January 2nd, 1810, "heard with great regret Mr. Jenkin's statement that he was utterly unable from ill-health to fill up his places in the Circuit, and that he must resign his public duties, at least at present." He never resumed them. His name appears as a Supernumerary in 1810. It stood thus on the Minutes in connection with Great Queen Street for thirty-one years.

On February 23rd, 1809, whilst still a minister of the Circuit, Mr. Jenkins was requested to take the plan made by Mr. John Jenkins for Manchester Square or Hinde Street Chapel (as it was resolved a month later to call it), and either to "adopt it or make another." Three weeks later, eight days before the trust deed was signed, his plans for the new chapel were presented to a meeting over which Henry Moore presided, and were "highly approved." Five ventilators were to be placed in the ceiling. £150 was voted to him on December, 1810, for his professional work at Hinde Street. It was fortunate for Mr. Jenkins that he had been trained to a profession. He had six or eight children, and there was no allowance for Supernumeraries' children in those days. Even the six guineas a child given in Circuits ceased when a man withdrew from active work.

Mr. Jenkins was always ready to serve the London West Circuit. His name appears in almost all its extension schemes. Nor was the circuit less eager to help its old Minister. In June, 1812, it was reported at the Quarterly Meeting that Mr. Jenkins was willing to reduce by one-fourth the regular surveyor's charges of five per cent. on the amount expended; his gratuitous services in superintending the repairs of the Preachers' houses were recognised, and it was resolved—"That the most cordial and hearty thanks of this meeting be presented to Mr. Jenkins for his generous and kind services so long rendered to this Circuit, and that his superior talents as a designer and surveyor of chapels be strongly recommended to our friends in general."

Mr. Jenkins was the architect of Lambeth, Southwark, Great Queen Street, and King's Cross Chapels, as well as of Waltham Street, Hull, and many other chapels. He is said to have worn a Welsh wig. One of his relatives, the John Jenkins who stands first on the roll of Hinde Street trustees, was often on business at Windsor, and had many pleasant religious conversations with George III., which were almost like Class-meetings. He may have introduced the Methodist Preacher to His Majesty, for the Rev. W. Jenkins is said to have told Mr. Hobbs, of Bayswater, that the old king once accompanied him to a Methodist Class-meeting. It is probable, however, that there is some confusion in this report. Dr. Williams married

one of the Supernumerary's daughters. One of his sons who bore the same name was his father's partner. The clerical architect died on June 19th, 1844, at the age of eighty-one. He bore his last distressing illness with constant patience, and often expressed his unshaken confidence in God. His wife, a class-leader for forty years, died a few years before her husband, after two or three hours' illness.

Hinde Street Chapel cost £6,458 8s. 10d. One item was for piling. The swampy site needed to be prepared carefully before the building could be erected ; this cost £202. The other extras amounted to £50. £311 3s. 9d. was spent before a brick was laid. Nothing seems to have been forgotten. The silver communion cups cost £11 12s. ; earthenware for love feasts, 12s. 10d. ; six baskets, for love feasts, 30s. The building was at once insured for £4,000. The means for raising funds deserve careful consideration. A resolution of the trustees for June 23rd, 1809, shows that the architect fulfilled ministerial duties also : "That as Mr. W. Jenkins is to preach in Chandler Street Chapel on next Sunday, he is requested to give public notice that a meeting of the friends will be held in that chapel on the following Tuesday evening (June 27th) at seven o'clock, to give in their names for the sum they intend to subscribe toward the building ; and that the money is not to be paid, but when convenient, at any time against the 1st of March next."

Mr. Such, one of the Chandler Street leaders, is said to have given the first sovereign. His daughter sent one of the first subscriptions, in 1883, towards the Re-building Fund. Lists of people on whom trustees and ministers might call to solicit subscriptions were carefully prepared. It was a recognised thing in those days that every society should have a brick in all the new chapels of the Circuit. Public meetings were held at Great Queen Street and Lambeth on the evening before the foundation-stone was laid. Meetings were arranged in all the chapels of the Circuit. After Hinde Street was opened, the Quarterly Meeting of January 20th, 1811, sanctioned a collection throughout the Circuit, which yielded £109 5s. 4d. £40 4s. 6d. was collected at Queen Street. Dr. Clarke preached in the morning, Mr. Kelk in the evening. The subscriptions reached £934 3s. 4d. On the opening day £94 9s. 2d. was collected. Our fathers had not learned to multiply opening services with the skill of later times; but the fact that they had a second opening day, with collections amounting to £34 os. 9d., shows that they were learning the art. When all had been done, £1,508 8s. 10d. was forthcoming towards £6,458 8s. 10d. Conference gave permission in 1808, and again in 1809, for a collection to be made on behalf of "Thayer Street (Hinde Street) Chapel, Manchester Square." We have no means of ascertaining what was raised in this way.

From another source money flowed in so quickly,

that four weeks after the contract had been signed, Mr. Butterworth reported that he had £4,500 in hand. "Alas, master ! for it was borrowed." The sanguine promoters, as one of their successors said not long ago, "seemed to have welcomed a loan with as much gratitude as a donation. Their providential call, they thought, was to erect a chapel, succeeding generations were to pay for it." One is often reminded, in studying chapel-building in the early part of this century, of the famous saying of Boniface, Archbishop of Canterbury, about the Great Hall of Canterbury : "My predecessors built, and I discharge the debt for their building. It seems to me that the true builder is the man that pays the bill." Taking this guide, we must say that Hinde Street was not all built even in 1870. Henry Moore, on whom the leading part in the erection of Hinde Street devolved, was not before his time in this respect. In the *Memorials of William Toase* a letter from Moore is preserved, dated Liverpool, December 7th, 1815 : "They are going to build a new chapel in Queen Street, London, West, worthy of the Circuit. It is to cost £7,000. When I last heard £1,600 was given, and £2,900 lent. I shall subscribe ten guineas, and lend £500, perhaps £600. No place wants a good chapel so much. Do you know any that will give or lend ?"

Mr. Caspar Shum, of Houghton Street, Clare Market, a leader at Queen Street, lent £1,000 ; Mr. Cus-

sons, £1,000 ; Miss Levison-Gower, £1,000 ; (she also gave a subscription of £50) ; Mrs. Ann Hughes, £500 ; Miss Catherine Wilson, £250 ; Mr. Joseph Bradley, £200. Ten years after the opening, so far from being reduced, the debt had increased by £200. Collections had been made for the trust as early as 1812. An annual collection was now established.

It was a grand thing to build the Chapel. It seems to have been crowded at once. Few spots in Methodism have been more rich in spiritual life. But the burden of debt has affected all the history of West End Methodism. Promising openings have been lost, because the spirit of enterprise was cramped by difficulties at home. The waste of money has been almost incredible. It is estimated that, including interest, the Chapel cost £15,000 ; enough to build two such chapels, and leave a balance of £2000. Less than two years after the opening, the financial pressure led the trustees to call upon each of their number to advance £20 to pay building bills and interest on borrowed money. These sums were to be repaid from the first receipts. Messrs. Butterworth, Flintoft, Rowley, Mathison, Elsworth, S. Edwards, Vince, and Ranson, each lent £20. Mr. Hobbs £50. By thus putting on the screw at home, £210 was raised. All these friends, except Mr. Ranson, were trustees.

The death of the Rev. Thomas Stanley, in October,

1832, and the feeble health of Joseph Entwistle, junr., then stationed in the Circuit, seem to have affected Hinde Street considerably. On the 19th June, 1833, Mr. Calder was requested to write to the Conference stating the declining condition of the pew rents, and urging that an efficient supply of preachers should be sent to the Circuit. It was necessary to make this appeal. In July the trustees were compelled to devote the two last anniversary collections to meet the current expenses, because of the great falling off in the pew rents. The Secretary sent the trustees' request to the Rev. Joseph Entwistle, then Chairman of the District. A copy of the letter is preserved. He "most earnestly and affectionately" requests that the representative will use his "utmost endeavours to procure such an efficient supply of preachers for this Circuit for the ensuing year, as may by the Divine blessing materially serve the interest of the said trust, both in its spiritual and pecuniary concerns." It is a model letter. The Revs. John Gaultier, Jacob Stanley, and A. E. Farrar were appointed by Conference, so that the Trustees must have congratulated themselves on the result of their appeal. Next year, when Mr. Gaultier was in the chair, they determined to divide the Chapel into divisions, and print a small circular addressed to those who were not seat-holders. The gallery was marked out into five divisions, the body into four. A superintendent was appointed in each division, with a list of the seat-holders in his section.

He was to use his best endeavours to let sittings, and meet the Stewards on the Thursday before quarter day.

In 1835, the seat rents were £330. If all sittings had been let the income would have been £425 9s. 6d. £417 18s. was the income in 1843. The average for 1840-9 was £360. The style of operations as to the Chapel debt may be gathered from an entry in the trust books for 1835. Mr. Shum's £1,000 was paid off by the loan of £1,000 from Dr. Graham. Mr. Caspar Shum lent this money to the Trustees when the Chapel was built, so that he had received interest for a quarter of a century. But this new loan is more remarkable. Dr. Thomas J. Graham lived at Epsom. He received £45 for his £1,000 till February, 1849, when it was changed to an annuity of £80—eight per cent. for the life of himself and his wife. When one of them died the interest was to be reduced to six and a half per cent. Mrs. Graham died in 1870. Dr. Graham lived till October 28th, 1876. This £1,000, therefore, cost the Trustees first and last about £2,700.*

* The Treasurer's book shows to what a science the payment of interest was reduced. In 1859 a calendar occupying two pages indicates how amounts fell due. January and July parish rates, Chapel-keeper and singer are to paid—£19 5s. 2d. Gas bills are also to be settled. In February, and again in August the interest is £41 10s. od. In April and October, interest is £28 15s. od. ; rates, Chapel-keeper and singer, £17 9s. os. In both May and November, interest £43 15s. od. ; in June, interest £12 7s. 6d. ; in December, £5 12s. 6d. At the close of this calendar is an ominous copy of all promissory notes given by the trust. It is a long array of debt—fifteen bills. The annuities at that time were £1,400 ; the loans, £2,250.

The Trustees seem to have been unable to provide a Bible for the pulpit. In 1842 thanks were given at a Society meeting to an unknown friend who had presented a new one. A lady who had been collecting for this much needed object was asked to continue her efforts in order to get a prayer book. Mr. George Corderoy presented a book of offices. The leaders and congregation came to their relief in 1857 by volunteering to clean the Chapel. £101 was raised by subscription, £20 by opening collections. The Hon. and Rev. Baptist Noel preached for the Trustees the following year.

The debt in 1858 was £4,120. A large part of the business of the Trustees was to borrow money, advertise for loans, accept annuities. But better times were coming. The jubilee was fittingly celebrated by the removal of part of the debt. The freehold of the Chapel and the house next to it in Thayer-street was also purchased from Mr. Wild in 1859. The freehold was £915 18s. 7d., but Mr. Wild added £117 15s., the amount of loss he had sustained through the disastrous Norland Road Chapel. This was a heavy item, but on account of the advanced age of Mr. Wild, and other contingencies, the Trustees felt unable to refuse. They thus paid £1,125 8s. 9d. They entered their protest and took over Mr. Wild's interest in the unfortunate chapel at Bayswater. The new trust was soon in comparatively good circumstances. The Chapel

Committee gave £750. Dr. Punshon lectured, and altogether the jubilee effort yielded £1,840.

In July, 1860, ten months after the new trust had been formed, the debt was £2,280, £1,000 of which was held on annuity from Dr. Graham. The great improvement in the position of the trust was mainly due to the Rev. G. B. Macdonald, who went to Manchester to plead the cause of Hinde Street with the Chapel Committee. He received special thanks for his great efforts in this cause. Dr. Graham's annuity lapsed in 1872. In 1878 the whole debt was swept away. On June 27th, 1866, the leasehold ground rent of £26 a year on "that part of the site which fronts into Hinde Street," was bought by the trustees for £300, at public auction. Mrs. Finlay, of Talbot Square, a class leader, who had married a rich gentleman, sent £100 in memory of her late husband, when efforts were made to remove the debt in 1866. A few months later she gave another £100 towards this purchase of the ground rent.

Hinde Street Chapel stood close to Manchester Square, with one door in Thayer Street, its main entrance, with a bold porch, being in Hinde Street. It was a plain brick building, with simple arched windows—a building planned with an eye to saving every inch of ground. Dr. Punshon used to call it "the Dutch oven." It was sixty-three feet wide, and thirty-nine deep. The pulpit was a sore trial to a nervous preacher. It was not only very lofty, but

those who sat in the gallery seemed close upon the preacher, and the scholars' gallery towered high above. Dr. Punshon could not be induced to mount the pulpit in the last years of his life. The clerk's pulpit was on the minister's right, but did not aspire to such a giddy height. The two houses in Thayer Street, next to the chapel, once belonged to the trustees. It was intended to remove the wall behind the pulpit, and take in these two houses. Mr. Jenkins arranged the bearings of the foundation and walls, so that this could be done without injury to the building. The enlargement would have made the chapel twice as long as it was. Its deep gallery, with seven pews, would then have been in good proportion. Financial difficulties, however, compelled the trustees to part with these houses; so that Hinde Street remained to the end of its history half a chapel—lofty and wide, but half its proper length.

There were 647 sittings in the body and first gallery. That represents the size of the chapel according to modern ideas. The second gallery would hold 246, so that if every corner were packed, more than a thousand people might have heard the preacher. The gallery stairs were not closed in till 1863, when the seats in the body were sloped and lowered. The minister's vestry lay behind the chapel, with a room below, which the chapel keeper used till 1874. Above was a third awkward room, available for classes. These, and some little boxes boarded off

from the schoolroom, were all the provision for an enormous society.

The date of the opening is not known, but it was probably at the beginning of August, 1810. On July 25th, 1810, in the Queen Street Leaders' meeting, it was "agreed to have collections at Hinde Street Chapel next Sunday three weeks, for the sufferers at the fire in Titchfield Street." The school began on September 30th.

In the dearth of particulars about the opening of the Chapel, the following letter will be read with interest. It bears striking witness to the immediate and complete success of the new Chapel, which had been opened a few weeks before it was written. In September, 1810, George Cussons wrote to a friend about London Methodism,—"The Lord is still carrying on His good work in this place among the despised people called Methodists. Two very large, and a third not very small, double galleried chapels, have been built within three years, and in the third they cry the place is too strait for us. I suppose that last evening some scores, or perhaps hundreds, went away, not being able to get within the door. They have altered the New Chapel, City Road, so as to make it contain considerably more hearers. The society is greatly enlarged." He then refers to the fact that nearly £2,000 was given away by the Strangers' Friend Society, and that instead of about 140 children at West Street Charity School, they now had 1,300

Sunday scholars. "It will give you pleasure to tell you a mark of love to Jesus Christ and His Ministers who labour amongst us. The members of the classes have, I suppose, upon an average, doubled their weekly contribution,* in order to support the lively ministry we are happily blessed with. Surely our ministers are as a flame of fire, not grudging to sacrifice their lives for the glory of the grace of God and the salvation of His Church."

The Revs. Walter Griffiths, Adam Clarke, William Fish, William Williams, and Thomas Martin were the ministers. The three chapels to which Mr. Cussons refers are—Lambeth, opened in 1808; Southwark, 1808; Hinde Street, 1810. These were palmy days for the West End Chapel. When Mr. Cussons died in 1817 he showed his sympathy with the struggling trustees of Hinde Street by a legacy of £100, which was the beginning of a sinking fund for liquidating the debt. It was lent to Mr. Flintoft at five per cent., the interest to be added to the principal from time to time. His loan of £1150 was repaid to his executor, Mr. Flintoft.

Thomas Allan, of Fredericks Place, Old Jury, was the solicitor who drew up the deeds for Hinde Street and conducted all the delicate negotiations of the troublesome settlements. His name has been recalled to the Methodist world of to-day by his son's munificent gift

* This was in response to a circular issued by the Society Stewards, who were £100 in arrears for rent, etc.

to the Connexion—*the Allan Library*. It is interesting to find that zealous supporters of religious liberty associated with both Chandler Street and Hinde Street. In 1811, when the parish authorities wished to rate the chapel on an assessment of £240 a-year, Mr. Allan was instructed to submit the trustees' case to the Attorney-General or other counsel, to know if the chapel was really liable. The poor trustees found that the legal opinion was unfavourable, and had to pay at last. They would not sit down, however, under this liability. They were men of spirit. The *Minutes* show that they resisted the charge again and again. Their objections on the score of principle were strengthened by the dogged pertinacity which an empty pocket lends in such matters. The battle raged for many years. Mr. Calder and the other trustees were often threatened with the seizure of their goods. After a long time they joined with the friends of Paddington Chapel in compelling the Vestry to remit the amounts paid to them. On January 9th, 1830, the last resolution of the old trust-book is a vote of thanks to Rowland Wilks, Esq., for securing relief from these poor and church rates. He had attended the trustee meeting on April 10th, 1833, and stated that he had written to the collector of the parochial rates about the claim made. On October 1st, 1833, an Act came into force to exempt all places of worship and schools used for religious purposes from poor and church rates. This Act was mainly due to the exertions

of Mr. Wilks. The Hinde Street friends had consulted him when they were pressed for payment of such rates, which the existing laws seemed to countenance. Even after some precautionary measures suggested by Mr. Wilks had been adopted, the trustees were "annoyed by occasional threats of parochial proceedings," but they were able to resist them. The Act placed the trustees on firm ground. At the December Quarterly Meeting a special letter of thanks was sent to Mr. Wilks, and it was resolved to solicit for him the thanks of the Conference. One sentence in the letter would have pleased John Wesley : "The Act of Parliament recently passed is one which, unencumbered with needless technicalities, completely removes an unequal and long-continued exaction upon property which ought not to have been rated ; and the manner in which the provisions of the Act are recited, shows how much discrimination and meaning may be expressed with brevity when learning and good sense dictate the matter. For this benefit the religious world is indebted mainly to yourself."

On July 6th, 1810, the Sunday services at the new chapel were fixed for eleven in the morning and six in the evening. Kneeling boards were placed all over the chapel. There were to be prayer-meetings on Sunday morning at seven ; on Friday night at eight. The Sunday evening service was altered to half-past six on December 31st, 1854, after careful consideration for some months. The morning service has never

been changed. Many attempts were made to change it, however. On the Plan for 1815, Hinde Street and Kentish Town are the only places where morning service was so late as eleven. The Quarterly Meeting for December, 1811, recommended the Leaders to begin at a quarter to eleven. In December, 1828, it desired the Preachers to use "the best measures their wisdom suggests to begin the Sunday morning service throughout the Circuit at a quarter to eleven at latest." Hinde Street, however, held firmly to its hour. Morning service at Chandler Street was at half-past ten, but eleven has always been the hour at Hinde Street.

On the 6th of July, 1810, the trustees held their first meeting at the chapel. The minute book is crowded with resolutions. Messrs. Flintoft and Clemence were appointed stewards, Mr. Calder secretary. The arrangements for cleaning the chapel are remarkable. Mr. and Mrs. Bayley were to live in the house. The wife was to clean half the chapel on alternate weeks, and in consideration of living rent free, to keep the lower half clean at £18 18s. od. a-year. When it is remembered that she also was one of the pew-openers, it will be seen that her hands were full. Mr. Ade was to be door-keeper, and clean the vestry and one half of the chapel alternately with Mrs. Bayley for £18 18s. od. a-year. Pew-openers were appointed later on who were paid eight guineas a-year; afterwards raised to thirteen guineas. They were

to receive no gratuities except at Christmas. In 1822, Mrs. Bayley is evidently in sole charge. She was appointed chapel-keeper to clean and open the pews for £34 7s. od. a-year. The Leaders cheered the last days of this old servant of the trust. When she retired in 1835, through age and infirmity, they made her a grant of four shillings a week. She was a member of Society, and had no means of support save the kindness of the friends at Hinde Street. The Leaders had to help the trustees again in 1857, when William Connolly, an Irishman, a notable man in his day, resigned his post as pew-opener, through age and infirmity. The old man was made happy with a grant of ten shillings a month. In September, 1874, the chapel-keeper received permission to take rooms away from the premises, instead of living in his one room under the Minister's Vestry. The allowances were then raised to compensate for the loss of the room, and for various advantages which then ceased.

Arrangements for the musical portion of the service seem to have engaged considerable attention when the chapel was opened. Two copies of Rippon's tunes and supplement were ordered; two of Leach's tunes, first and second part, with blank paper to ditto for singers. These were the tune books of the day. In July, 1815, the same books with Clarke's first and second part were bought for Queen Street Choir. On the covers was to be printed: "This book belongs to Hinde Street Chapel." It was resolved, also, that the

singers' seat should be free. Crimson curtains were provided, and brass rods, twelve inches high, were placed on the top of both the singers' seats. The first year, however, was not allowed to close without trouble. The singers were dissatisfied with their pews, and took possession of the front seats in the gallery. The unfortunate seat-holders to whom these places belonged were naturally mortified by this unceremonious expulsion. The trustees' resolutions were overwhelming. They resolved that, "as the singers' seats were made on purpose for them at great expense, and after the model of the best modern chapels in northern counties, where the best singing and best congregations are, no other can be appropriated." They also recorded their opinion that the conduct of the singers in taking possession of other seats was highly improper, and could not be allowed. Other singers were appointed forthwith. This curious ebullition seems to have exhausted the rancour of the singing seat for all generations. For three-quarters of a century there is no trace of such a spirit. The prayer seems to have been answered: "Bid our jars for ever cease." The new comers probably shared the same feeling as their misguided predecessors, though they sought redress in a better way, for three months after their appointment we find a resolution ordering more curtains for the singers' seat, and various alterations not to exceed £2.

Some further particulars may be gathered from the

records. On January 27th, 1818, complaints were made at the leaders' meeting that none of the singers attended the week-night services, in consequence of which a part of the worship was "very imperfectly performed, or altogether omitted." The meeting thought that one or more of the singers should attend every preaching night. When this reasonable and modest desire of the meeting was conveyed to the leader, he could not promise to attend himself, nor vouch for the presence of any of his friends. The leaders then "required" the attendance of brother Such at the next meeting, that something might be done "in this important business." The leaders' action seemed to have produced no good fruit. On September 30th we find Richard Watson, who had just come into the Circuit, inquiring what could be done to ensure a better attendance of singers on the week evenings, so that the services might be rendered "more pleasing and profitable to the people." This brought matters to a crisis. The meeting expressed its conviction that nothing could be done whilst the present leader was in office. The stewards were to request him to retire because of his deafness and inability to attend on week nights. It is evident that the old precentor had many friends, for the motion that the stewards' report be received was next week lost by seven votes to six. Mr. Such was quite willing to resign, however.*

* Mr. Cope was appointed his successor. In 1821, when it was proposed to give him £2 12s. for his work as precentor, he declines the

The leaders then requested the trustees to grant him some small compensation for his long services as conductor of the singing. We may therefore conclude that he was the first leader of the singing at Hinde Street, and probably led the singing at Chandler Street also. The following March, when he was in distressing circumstances, a subscription seems to have been raised for the old man.

One transaction in the leaders' meeting of 1841 throws some light on the musical arrangements. Brother Insley stated to the leaders that the bass viol used in the public services in the chapel was at present his property, but being now unconnected with the choir, and being desirous that this instrument "should still be used at the time of singing," he begged to present it to the Society and congregation, to be placed under the care of the Society stewards for the time being. This kind offer was accepted. Most cordial thanks were presented to Mr. Insley. It is to be hoped that the dear old viol was not neglected by any of its new guardians.

So far as particulars can be gleaned about the position of the singers' seats, so carefully copied from the best northern models, it seems that the choir sat

honour. In 1835, Mr. Ray is to have £6 a year for leading the singing. The payment was on a more liberal scale afterwards. In 1844 it was raised to £10. Mr. Ray was followed by Mr. Richen in 1845, when the amount was £15 a year. Mr. Aldridge succeeded him in October of the same year. £20 was first given in 1849.

in a pew, now removed, which stretched in front of the pulpit almost the length of the communion rail, and also in the pew where the "clerk" of later years sat alone. The precentor stood immediately below the pulpit, in a desk which was used by the preacher on week nights. The commandments and creed were put in front of the pulpit when the larger pew was removed. When the hymn was given out, the violinist struck the key note for the leader to pitch his tune. Then the precentor took the air, the viol poured in its bass, and the whole choir and congregation joined in the praise of God. The viol has unfortunately been allowed to slip out of the hands of the trustees. It was deposed when a harmonium was introduced, and buried under the pew where it was once the soul of the music. It was brought to light when the organ was erected, but passed into private hands. There seem to have been two or three violins, one bass viol, and two flageolets, forty years ago. Earlier still the instruments were more varied—a violin, violoncello, clarionet, flute, serpent, etc., and several good male voices.

In April, 1815, steps were taken to secure preaching on two evenings in the week—Tuesday and Friday. It is pleasant to find that trustees and leaders acted in this matter with such harmony. When Mr. Entwistle laid his proposal for an additional service before the trustees, they told him that they considered that he, as the Superintendent, had a right, in conjunction with the Leaders' meeting, to fix the times of worship

and manage all the spiritual interests of the Church ; but that in order to preserve "the harmony and love which has hitherto been so conspicuous in this meeting," they agreed to manage all such matters in concert with the preachers and leaders. The preacher met the leaders after the Tuesday service, the public bands after the Friday service. Friday was not a good service-night, but was chosen to suit the convenience of the classes. Fifteen months afterwards, at a united meeting of leaders and trustees, the night was changed to Thursday, because it would be more convenient to the preachers, would secure a larger congregation, and leave more time for cleaning the chapel. The Tuesday evening service was changed from seven to half-past in October, 1857. The Thursday prayer-meeting was so badly attended that it was given up in January, 1856. For a time the Missionary prayer-meeting was still held on the first Thursday in the month. On April 30th, 1861, Mr. Bowler urges that it is of great importance that the prayer-meetings should be better managed, and not allowed to fall away as the Monday and Thursday meetings had done.

It was suggested in September, 1856, that on the second Sunday evening in the month, when the teachers held their school prayer-meeting, the minister should exhort penitents and others to meet him in the vestry for conversation and prayer. On October 18th, 1859, Mr. Ives was requested to conduct the penitent meetings in the vestry after the service on

Sunday evenings, and Mr. George Corderoy, Junior, "to assist him as he may require." A prayer-meeting for females on Monday afternoon was sanctioned at the beginning of 1857. The Secretary was instructed to write to twelve Christian ladies who might assist in conducting the meeting.

Hinde Street cannot boast of early attendance at services in old times. In 1840 it was suggested that morning service should begin a quarter of an hour earlier, in order that it might be over in fair time. It was not, however, thought prudent to make any alteration in the hour, but the preachers and leaders were to endeavour to enforce upon the members the necessity of early attendance, and by the example of themselves and their families to do their utmost to remedy the evil of late attendance. The preachers for their part were to endeavour so to arrange their discourses that the service might be concluded by one o'clock. Two years later there was another conversation on late attendance at public worship, especially in the morning, when it was particularly recommended "that the stewards and leaders should endeavour to be examples of regularity in this respect, and to use their influence with the members of the Society and congregation that this great evil may if possible be remedied." During Mr. Methley's Superintendency, in 1845-46, a circular was issued to the Society, signed by him, describing a conversation in the leaders' meeting on the work of God. "It is a

startling fact, and a deep disgrace, that this *sin* is more prevalent in our own than in most congregations."

Such are some of the main facts in the history of Hinde Street. The closing services of the old Chapel were held on Sunday, May 23rd, 1886, after a social meeting on the Friday, and a prayer-meeting on the Saturday. The Rev. W. Brunyate preached on the Sunday morning. A Scholars' meeting was held in the afternoon, and in the evening, when one of the former ministers, the Rev. Joseph Bush, preached, the old sanctuary was crowded with friends from every quarter, who had come to bid farewell to the scene of so many happy memories, and join together at the Lord's Supper.

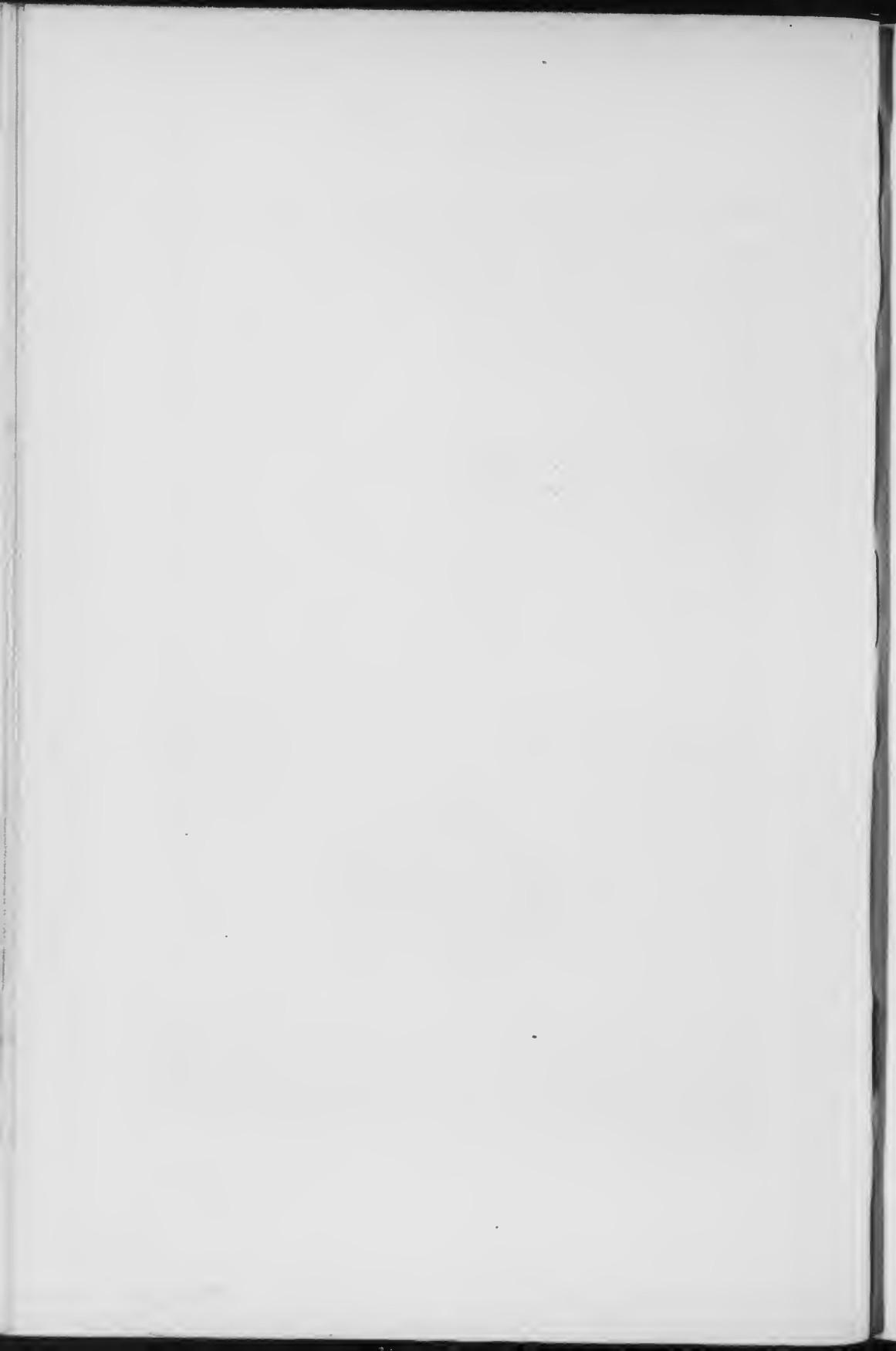
The New Hinde Street Chapel will inherit many blessed traditions, and will, if God's blessing rest upon it, have a still more memorable history than its predecessor. The world has never yet seen such an eventful stretch of years as that covered by the services of the old chapel. It was built during the throes of the Peninsular war. Sir John Moore died at Corunna, in January, 1809, whilst the negotiations about the land were pending. Napoleon was in full retreat from Moscow about the time of its second anniversary. Its Sunday services were passing whilst the death struggle was being waged at Waterloo. Hinde Street worshippers had an additional link to that battle. The funeral sermon preached for our late

"lamented brethren who fell gloriously in the defence of their country in the battle of Waterloo," forms a close link to that terrible time. The old sanctuary lived on through the Crimea and the Indian Mutiny till the year of the Indian and Colonial Exhibition—that striking witness to all the world of the divine hand in our history.

A meeting held to promote the Abolition of Slavery, and a thanksgiving for the Emancipation of the Slaves in the West Indies, link Hinde Street with the greatest philanthropic movement of the century. Dr. Coke's farewell sermon connects it with the early stages of Missionary enterprise; Robert Newton's residence, when he first came out as a platform orator, unites it to the later developments of Ministerial duty. The first Missionary Meeting at Hinde Street was held on Friday, October 25th, 1816. So great was the interest in Foreign Missions, that the fund for grappling with circuit debts seemed to be imperilled, and the leaders actually passed a resolution that those who then subscribed to the Chapel Fund, should not be allowed to subscribe to the Missionary work if they gave up the former contributions. The following week, when Jabez Bunting was in the chair, this resolution was rescinded. The growth of England, and the enormous increase of our metropolis, have made a heavy demand upon the Church of this century. London is almost five times as large as when the old chapel was opened; England was then

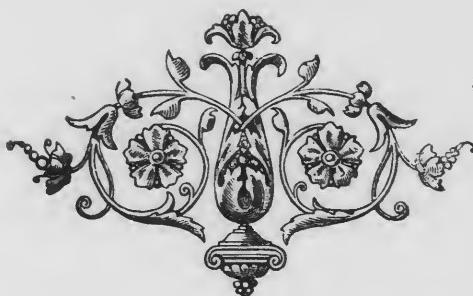


HINDE STREET NEW CHAPEL (1887).



no bigger than two of our Londons. All modes of communication have been revolutionised. We shudder in these days of railways and steamers at Robert Newton's long journeys in 1812. We have gas, and electric light, telegraph and Atlantic cable. All this the enterprise of the world has wrought during the life-time of old Hinde Street. Should we not thank God that, amid such an era of progress, Methodism has become one of the greatest religious communions in the world, and that London is the scene of more Christian activity than any other city in the world.





CHAPTER VII.

MARYLEBONE AND ITS ASSOCIATIONS.



THE first place among the historic associations of Marylebone is due to Charles Wesley. His London house, which the kindness of Mrs. Gumley provided so opportunely, stood on the north side of Chesterfield Street, where it opens out of Westmoreland Street. Here the poet of Methodism spent the last seventeen years of his life; here his two sons became known as the finest musicians of the day ; here the father of the Duke of Wellington came to indulge his love of music with his young friends ; and here John Wesley, Dr. Johnson, General Oglethorpe, Lord Mansfield, and a host of celebrities were visitors. The little grey horse bore its master from here to West Street and City Road,

or on those painful but blessed visits to the condemned cells at Newgate. From this quiet street Charles Wesley was carried to his last resting-place in the quiet graveyard of the parish. The family lived some years longer in the same house, and never moved far away. His widow lingered till December 28th, 1822, when she died at No. 14, Nottingham Street, at the venerable age of 96. Miss Wesley, and her brother Charles, both met in Mrs. Barker's class at Hinde Street. Miss Wesley's tickets afterwards passed into the hands of her executrix, Miss E. G. Tooth. At a concert arranged by Mr. F. W. Calder to defray the cost of some alterations in Hinde Street Sunday School, Mr. Charles Wesley appeared as one of the musicians. The Wesley family itself is thus closely linked to Hinde Street.

Mr. Wesley preached, in what is now Regent's Park, on Wednesday, June 18th, 1740, when the disturbances at Fetter Lane, which, a month later, led to his withdrawal from the Society there, were almost at their height. This is his record! "At six I preached at Marylebone Fields (much against my will, but I believed it was the will of God)—'repentance and remission of sins.' All were quiet, and the far greater part of the hearers seemed deeply attentive. Thence I went to our own Society of Fetter Lane. Before whom Mr. Ingham (being to leave London on the morrow) bore a noble testimony for the ordinances of God, and the reality of weak faith. But the short

answer was, ‘ You are blind, and speak of the things you know not.’” That protest must have helped to make his own painful duty more clear to Mr. Wesley. On Sunday, May 3rd, 1741, we find him again in the district. “ In the afternoon I explained at Marylebone Fields to a vast multitude of people, ‘ He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?’ The devil’s children fought valiantly for their master, that his kingdom should not be destroyed. And many stones fell on my right hand, and on my left, but when I began to examine them closely, what reward they were to have for their labour, they vanished away like smoke.” These singularly interesting extracts from the journals show that Marylebone, which gave a home to Charles Wesley, also enjoyed the personal ministries of John Wesley. It was honoured on this second visit with one of his favourite texts, and though some of the audience do not seem to have appreciated the ministry of the great evangelist, that only adds dramatic completeness to the scene. Even the stone throwing ceases when Wesley’s heart-searching appeal is brought to bear on the disturbers. Two other facts are worthy of remembrance. In Harley Fields, which spread out around where Harley Street now stands, Whitefield found one of his favourite preaching places. In 1788, Charles Atmore preached in Marylebone Fields during

the London Conference. Nine years later, when he was stationed in the Metropolis, he met one person who traced his conversion to that service.

When Hinde Street Chapel was built, the neighbourhood which had furnished Charles Wesley a pleasant rural retreat, was beginning to fill up quickly. Edgware Road formed the western boundary of London so late as 1823. To the west rugged fields covered acres of ground; tea gardens and "low haunts of debauchery" lay around. Thomas Lord, who had been one of the attendants at the Cricket Club in White's Conduit Fields, behind the British Museum, opened his famous cricket ground in 1780, where Dorset Square now stands. In 1814 it was removed to St. John's Wood, but it is still the Marylebone Cricket Club. In 1810, Regent's Park was "enclosed; but not yet laid out or embellished." Bayswater and St. John's Wood were still suburban villages. Cavendish Square, begun in 1720, was stopped by the bursting of the South Sea Bubble. Portman Square was laid out in 1764, but not finished for twenty years. The Duke of Manchester began to build a town house in 1776, on the north side of what is now Manchester Square. The original intention was to call this Queen Anne's Square, and a church was to be erected in the centre; but the Queen died, and that honour was not paid to her memory. The Square was completed in 1788. The rural suburb of Marylebone was changed into a

vast net work of fashionable streets, when the Duke of Portland's property was let on building leases between 1786—1792. So great was the demand for houses after the peace of 1763, that it led to the erection of Portland Place. Lord Foley had stipulated, when he built himself a town residence in the fields where the Langham Hotel now stands, that no houses should be erected north of his mansion. The ground was now very precious, but the contract was binding. In these circumstances Mr. Adams came to the Duke's help, and by designing Portland Place the width of Foley House, he kept the stipulation, and gave the West End one of the finest streets in Europe.

The population of Marylebone increased so rapidly that all the resources of the Established Church were taxed. Vere Street Church, where F. D. Maurice preached for some years, was built in 1724, for the residents in Cavendish Square; St. Paul's, Portland Street, in 1766; Bentinck Chapel, in Chapel Street, Edgware Road, where Charles Wesley, the musician, delighted in the ministry of that Evangelical preacher, the Rev. Basil Woodd—in 1772; St. James', Westmoreland Street, in 1774; Portman Chapel, Baker Street, 1779; Quebec Chapel in 1788; Margaret Street, Cavendish Square, was made into a Chapel in 1789; St. Mary's, Bryanston Square, and All Souls, Portland Place, were opened in 1824; Trinity Church, Marylebone Road, in 1825. This statement repre-

sents an enormous amount of activity in days when the Established Church is too often represented to have been asleep.

The first parish church of Marylebone was erected in 1400 to replace the old church at Tyburn, which stood alone by the side of the highway, probably on the site occupied by the old Marylebone Court House, and had been robbed of its books, vestments, bells, images, and other decorations. It was pulled down in 1740. It is closely associated with Hogarth's genius. The large flat tomb near the south entrance to the graveyard is that by which the Idle Apprentice plays pitch and toss on Sundays. The interior of the church is represented in the fifth plate of the Rake's progress. To mend his fortunes the Rake marries a deformed, age-stricken woman with one eye. As the wedding is private, they go to Marylebone, "a small village in the outskirts of London." A young woman whom the rake had betrayed, comes with her mother and child to forbid the marriage, but they are kept out by the officious pew-opener, who wishes to gain a fee. A battle ensues in the graveyard. The decayed walls, the Creed torn and spoiled by the damp, the cracked Commandments, above all, the spider's web over the slit in the poor-box, which has remained undisturbed by any offerings, show what a state of things there was in the parish in those days. The date of the picture is 1735. In this church Byron, who was born in Holles Street, Cavendish Square, was baptized,

Lord George Gordon was excommunicated for turning Jew, and in its little graveyard Charles Wesley rests with his wife and his two sons.

A letter, about the old church, in the *Gentleman's Magazine* for July, 1807, shows how much Methodism was needed in the days when Hinde Street was built: "I believe, I may say, it is the smallest place of worship attached to the Church of England in the metropolis. Small, however, as it is, it is the only church belonging to the largest and most opulent parish in this capital, or in any part of His Majesty's dominions—a parish which, on the lowest computation, contains 70,000 souls. There is no font for baptism, no room for depositing the dead bodies on tressels, after the usual way, no aisle to contain them. They are placed in the most indecent manner on the pews. At the time I visited this scandal to our Church and nation, there were no fewer than five corpses placed in the manner described; eight children, with their sponsors, to be christened; and five women to be churched—all within these contracted dimensions. A common basin was set upon the communion-table for the baptisms, and the children ranged round the altar; but the godfathers and godmothers stood in pews, in so confused and disorderly a manner, that it was impossible for the minister to see many of them, or address or require them to make the responses which the Rubrick directs."

The little structure in High Street long continued to be the Parish Church of Marylebone. After serious delay the foundation stone of the fine building in Marylebone Road was laid on July 5th, 1813. When it was nearly finished it was determined to make it the Parish Church—not a chapel, as had been intended. The fine front was therefore added. When the church was opened, in 1817, Charles Wesley was appointed organist, and held the post until his death. He received a salary of £100 a year. Craven Chapel, near Regent Street, the scene of Dr. Leifchild's ministry, is about twenty years younger than Hinde Street. Dr. Leifchild became its first pastor at the beginning of 1831. He remained there till April, 1854, when his settled ministry ceased. There were two thousand people in his Sunday night congregation. Seat rents and quarterly collections yielded £1,400 a year.

All round Hinde Street, historic associations cluster. In Portman Street, Portman Square, Queen Caroline stayed with Lady Anne Hamilton, her mistress of the bedchamber, when she came to England to claim her rights as Queen. At Connaught House, Connaught Place, another distressed Royal lady, the Princess of Wales, took up her residence when banished from the Palace. Here the Princess Charlotte followed her mother when she quarrelled with her father at Warwick House. She was brought back after a few hours' anxious persuasion. The intracta-

ble young lady upset all the cherished plans of the Regent and his councillors, when they proposed that she should marry the Prince of Orange. It was all of no avail ; the young lady bluntly declared that "she did not like oranges in any shape." In May, 1816, she married Prince Leopold of Saxe Coburg, the man of her choice. In little more than a year the Princess died, amid universal mourning. William Pitt took up his residence at No. 14, York Place, Baker Street, shortly after his resignation of the Premiership, in 1801. At No. 38, lived Joseph Hume, the politician. In Upper Baker Street, overlooking Regent's Park, Mrs. Siddons spent the last years of her life. To Orchard Street, Richard Brinsley Sheridan brought his beautiful bride, Miss Linley, to face that curious chapter in the adventures of young housekeepers, which is familiar to all readers of Sheridan's *Life*. Here the "Rivals" and "Duenna" were written.

But the most interesting associations on the Western side of Hinde Street are those connected with a detached residence in the north-west corner—Montagu House. Here lived Mrs. Elizabeth Montagu, whose home was the resort of the wit, rank, and fashion of the last century. She founded the Bas Bleu Society, and was soon styled "Queen of the Blues." Hence is said to have sprung the famous name, Blue Stocking. Mrs. Montagu was a woman of strong sense, but she had the manners of a dictator—unaccustomed to brook contradiction. Dr. Johnson

used to laugh at her, but said, "I never did her serious harm ; nor would I,—though I could give her a bite, but she must provoke me first." Cowper has made one of her rooms famous. It was decorated with splendid feather hangings. Hence the lines :—

"The birds put off their every hue,
To dress a room for Montagu ;
The peacock sends his heavenly dyes,
His rainbows and his starry eyes ;
The pheasant plumes which round infold
His mantling neck with downy gold ;
The cock his arched tail's azure show,
And river-blanch'd, the swan his snow."

Overbearing as the grand lady was, her name is associated with one pleasant philanthropic work. Every May Day she gathered the chimney sweeps to a great feast in her garden. In place of the learned and the gay, the poor little boys, who found life so hard a step-mother, thronged her lawns and walked about among the gay flowers. This singular gathering is said to have been suggested when she discovered Lady Mary Wortley Montagu's son, who had run away from Westminster School, in the disguise of a chimney sweep. She used to say that the sweeps should have at least one happy day in the year. Mrs. Montagu died in 1800, at the age of 80. Methodism was busy in Grosvenor Market during her last days.

A few yards to the east of the Hinde Street Chapel, at No. 7, Bentinck Street, Gibbon wrote the first part of the "Decline and Fall." In Welbeck

Street, Lord George Gordon was living at the time of the Gordon riots; Martha Blunt, whom Pope loved, and to whom he bequeathed a large part of his property, also lived in Welbeck Street; Mr. Woolner, the poet and sculptor, still lives in the street, and the Russian Chapel, which the Duchess of Edinburgh attends, is within a few doors from his house. In Cavendish Square, Lady Mary Wortley Montagu resided before her long absence from England. In the house at the corner of Harley Street and Cavendish Square, the Princess Amelia, daughter of George II., lived and died. Prince Edward of Saxe Weimar, Lord Selborne, and Lord Wolseley, Lord Radstock, and many other celebrities live in Portland Place. In Harley Street, Sir Philip Francis resided before he moved to St. James' Square; Caroline Fox's Journals were edited in Harley Street; at No. 73, Mr. Gladstone spent some years of retirement from office. Byron, who was born at 24, Holles Street, was baptized in Marylebone Church, in 1788, the same year that the poet of Methodism was laid in its little graveyard. At 47, Queen Anne Street, J. M. W. Turner lived for many years. Samuel Morland lived in High Street. Martin Tupper was born at 20, Devonshire Place. Charles Dickens' house in High Street, looking out on the Marylebone Road, gathers round itself some of the most interesting literary associations of the district. His early married life was spent here, and here some of his most noted

books were written. Mr. W. Johnson's horse for many years occupied the stable where Dickens kept his famous magpie. Hallam wrote his History of the Middle Ages in Wimpole Street. Elizabeth Barrett Browning also lived with her parents in the street, and attended the Rev. James Stratten's ministry at Paddington Chapel, in the Marylebone Road. Lord Malmesbury lives at No. 14. Sir Henry Thompson, the great surgeon, and his daughter, Miss Kate Thompson, whose "Handbook to the public Picture Galleries of Europe," shows both artistic and literary skill, live at No. 35. Sir Sidney Smith, the hero of Acre, dates one of his letters in December, 1788, from 31, Little Marylebone Street.

Anthony Trollope died in Welbeck Street on December 6th, 1882, one of the best known and most respected literary men of the country. Marylebone was his home in the most unpromising years of his life. In Northumberland Street, his little room had its dreary outlook on the back door of the Workhouse. The young post office clerk was scarcely so fortunate as his neighbours across the way. He was often unable to get himself a dinner, and fancied, in after life, that he must almost have ruined his good-natured landlady by his constant inability to pay her what he owed. In Northumberland Street, in those troubled days, he learned to read French, made himself familiar with Horace, and with the great English poets. Once, in his enthusiasm for Milton,

he threw out of his window in Northumberland Street a volume of "Johnson's Lives of the Poets," because the doctor spoke sneeringly of Lycidas.

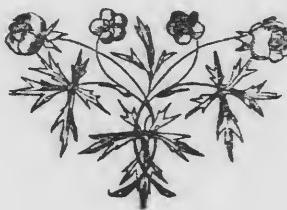
The Manor House, which stood in High Street, opposite to the old Parish Church, was pulled down in 1791. It was a familiar sight to Charles Wesley and his family when they lived in Chesterfield Street. Originally, the mansion was attached to the royal park of Marylebone. It was sometimes used as a palace in the reign of Mary and Elizabeth ; hence the name "Palace Row" given to a narrow passage to the north of the churchyard. In 1703, De la Place opened it as an academy. It attained great popularity, and was often used as a preparatory school for the universities. The daughter of its founder married the Rev. John Fountayne, Rector of North Tidmouth, in Wilts., who became head-master and proprietor. The house looked out on the famous Marylebone Gardens, lying between High Street and Devonshire Place, where Dick Turpin once saluted Mrs. Fountain, the beauty of that day, saying, "Don't be alarmed ; you may now boast that you have been kissed by Turpin." One night Mr. Fountayne and Handel were walking there when the band struck up a new piece. "Come, Mr. Fountayne," said the composer, "let us sit down and listen to this piece ; I want to know your opinion of it." The old clergyman sat down. His opinion was not flattering : "It is not worth listening to ; it's very poor stuff." Handel quietly answered, "I

thought so myself when I had finished it." Mr. Fountayne was overwhelmed. He tried to make an apology, but Handel took all in good part. He told his friend that his opinion was correct and honest. The piece had been composed hastily to meet a pressing necessity.

One memorable event in the history of the century is associated with the district. On February 23rd, 1820, twenty-four or twenty-five conspirators assembled in a stable in Cato Street, now John Street, Edgware Road, just as they were about to go to Lord Harrowby's house in Grosvenor Square, where they hoped to murder all the ministers at a cabinet dinner. Happily, they were arrested in time. In Thayer Street, the fifth Earl of Mornington, who had married Miss Tilney Long, of Wanstead Manor, the richest heiress in England (and had squandered her fortune, and by his cruelty and debauchery broken her heart), died in small lodgings, in July, 1857. The Duke of Wellington, his cousin, kept him from beggary by an allowance of £300 a year. Stopford Brooke and Sir Richard Wallace, whose picture gallery is one of the finest in England, live in Manchester Square.

These particulars are not merely matters of literary and social history for anyone who would trace the influence of Hinde Street Chapel. They show that Methodism has, for more than three-quarters of a century, been exerting its power in West End

circles. It may not have won many aristocratic worshippers ; but it has provided, and still provides, a home for hundreds of the trusted servants of the West End mansions, who would have been left to face the peculiar temptations of their lot without any Methodist help, had it not been for their class meetings and services at Hinde Street.





CHAPTER VIII.

HINDE STREET PULPIT.

HINDE STREET was opened when the Sacramental controversy was dying out. Its people were never robbed of their just rights in the administration of the Lord's Supper ; its preachers were never degraded in the eyes of their members by the introduction of some "pious clergyman." "The Church service was always to be read." Then the Minute proceeds : "That the Sacrament of the Lord's Supper be administered on the first Sunday of the month by the Preacher." This is a simple minute, but it gathers up the fruit of a prolonged and angry controversy. It is interesting to compare it with the first meeting on record of the trustees, stewards, and men leaders of Great Queen Street, on June 25th, 1799. Present : "Mr. Pawson and

assistant, with twenty-six brethren. The meeting was called to consider the best plan of avoiding disappointments in the reading the prayers, owing principally to the bad state of Mr. Dickenson's health. The meeting resolved :—

1. "That when it shall so happen we cannot have a pious clergyman of the Church of England to read prayers on the fourth or vacant Sunday, then and in that case it shall be lawful for an itinerant preacher in full connexion to read the prayers.

2. "That if from sickness, accident, or other hindrances, the regular clergymen are ever prevented from attending their duty, in that case the stewards for the time being shall be at liberty to call in any other pious clergyman of the Church of England to read prayers and administer the Sacrament of the Lord's Supper."

The first "preacher" who was allowed to administer the Sacrament of Baptism in the old Queen Street Chapel was Walter Griffith, who, on August 23rd, 1812, baptised two infants. For fourteen years no preacher had been permitted to take this office upon him. Hinde Street cannot produce any such record ; the battle had been won for it at Queen Street.

Nothing about the Hinde Street Chapel had grander Methodist associations than its lofty pulpit. During three-quarters of a century it gathered to itself some of the best preaching power of the Connexion. Here, in the ordinary labours of circuit life,

or for anniversary services, most of the great preachers have been familiar figures. To write the complete history of its Pulpit would therefore be to prepare a Methodist portrait-gallery, from which scarcely any notable preacher of the century would be absent.

It is said that Dr. Coke preached his last sermon, before he started for India, at Hinde Street Chapel. When the news of his death on the Indian Ocean reached England, one passage was remembered with special interest by many who heard that sermon. "Death," he said, "leaping" up in the pulpit, "death! what is it to the Christian? Why, it is only stepping out of time into eternity!" Dr. Coke was found dead one morning on the floor of his cabin, so that his words were almost regarded as a prophecy.

No name is more worthy of honour at Hinde Street than that of Henry Moore. He was short of stature, with a fine, intellectual forehead, and a well-set head; somewhat slow of speech, like a man who weighed well all that he said. The minutes of the first trustees' meeting, held at the chapel itself in July, 1810, give the last glimpse of the departing superintendent. Mr. Butterworth took the chair. "Mr. Moore and Mr. William Jenkins were present, but could not attend." This somewhat obscure entry seems to mean that the superintendent was busy with the architect inspecting the work, so that he could not come in to the meeting. Moore is one of the

most interesting of Methodist preachers. Mr. Wesley had given him ordination, and Moore preserved the certificate, in a tin case, with no small pride. He had received a classical education, but circumstances compelled him to abandon his intention of entering the Church. He became a carver, and when nineteen found his way to London, where he joined in all the pleasures of the town. The parks, Vauxhall, Ranelagh, but especially the theatres, were his great resort. "The name of Garrick in a playbill," he says, "would make my heart vibrate with delightful anticipation." During his second residence in London, William Gibson, a devoted Methodist, was made a great blessing to him. Moore attended the Methodist chapels, where he heard Charles Wesley and Mr. James Morgan preach. In 1776 he returned to Dublin. Here he delighted in every good work. In company with his band-mates, he "shunned no sick bed, nor the dreadful fever ward of the Dublin Newgate."

Eight years later he was again in London, Wesley's assistant and friend. His wife, Miss Ann Young, of Coleraine, was endeared to Wesley, by the touching scene recorded in his journal for June, 1778. He once said, in view of his own death, "To have her with me at the close would be one of the greatest comforts I could have, next to the favour and presence of God." She died at City Road, in March, 1813, when Adam Clarke said he "never knew a flaw in her conduct."

Moore and his wife greatly dreaded the appointment to London ; but he was able to say at the end of his time in the circuit, "We departed, blessed with the love and prayers of the people, at that time considered the most intelligent and pious of any in the whole Connexion." Best of all, his London life had brought him into the most intimate connection with Wesley. So close was the friendship, that Moore was often reminded of Parnell's *Hermit* :—

"Thus stands an aged elm, with ivy bound ;
 Thus youthful ivy clasps an elm around."

They were seldom asunder. Wesley expected Moore in his study at five. Moore read all the letters, and answered many of them : Wesley would never read his replies. Many French letters came, and, as Wesley's French had grown rusty, Moore was very useful to him in this respect. He also travelled with Wesley during the winter months in Norfolk, Kent, and Oxfordshire—Wesley's home circuit. He was scarcely absent from him, day or night. During the difficult negotiations about the Deed of Declaration, and in all the matters involved in Coke's missionary labours, Moore was at Wesley's side, listening to all the discussions between him and Charles Wesley. Charles was always kind and fatherly to the young assistant. Moore was resolute enough to hold his own against Wesley himself. He had no small annoyance as the literary executor of Wesley ; but the burden could scarcely have fallen on shoulders

more fit to bear it. His personal recollections of Wesley form the finest collection of contemporary anecdotes about the Founder of Methodism.

The Rev. William Vipond, whose name appears on the deeds with Mr. Moore's, was not permitted to see the chapel for which he had done so much. He lived at No. 22, Northumberland Street, Marylebone Road, so that he may be called the resident minister of Chandler Street. In December, 1808, the quarterly meeting voted him ten guineas on account of his long illness. He died in his 33rd year, the eleventh of his ministry. The Minutes for 1809 say that "he was a man of most excellent spirit, strong sense, sound judgment, extensive information, and deep piety, and great ministerial abilities. For several months previous to his death he suffered much; but he suffered with that fortitude which becomes a man, and that calm resignation which becomes a Christian. At length, worn out with labour and afflictions, he died, as he lived, with unshaken confidence in God." Mrs. Vipond, thus early left a widow, was a woman of great attractions both of person and character. She devoted herself to the training of her little son, John Wesley Vipond, then four years old, whose school at Sittingbourne afterwards became so well known throughout Methodism. Mr. Vipond watched over all the earlier history of the preparation of the new chapel. On February 23rd, 1809, he took the chair at the trustees' meeting; a month later, when the

building committee was appointed, he was present. Then he is seen no more.

Mr. Vipond's life at Northumberland Street was full of trouble. His eldest child, a lovely boy of four, died there. A much esteemed servant also fell a victim to small-pox. She had been converted under her master's ministry not long before, and died in peace. Mr. Vipond's work was finished in February. On April 13th he went to an old circuit, Newbury, in Berks, for change of air. Here he rapidly grew worse, so that his wife and child joined him. On April 26th, he too was at rest. When at Newbury he had been the means of building a new chapel. The people wished their old friend and minister to be buried there. Dr. Clarke conducted the service, and Robert Johnson preached an impressive sermon in the evening. Both seem to have gone direct from London to their friend's funeral. He had lived with constant regard to the close of life. When a gentleman reproved him for his zeal, he quietly answered, "Sir, I consider my chief business in this world is to get well out of it." A friend, who congratulated him on his appointment to London as a sphere where he could use all his powers to the best advantage, received the answer, "Here I am like a star among blazing suns, but I see my duty, and am not without some fruit of my labours."

William Vipond's brief London ministry did much to win for Christ one noble woman who spent the

best years of her life in the service of the chapel which he himself never saw. His preaching at Lambeth "led to the conversion of very many." It produced powerful conviction of sin in the heart of Miss Downing, who afterwards became Mrs. William Corderoy, and for nearly thirty years laboured for Hinde Street. On January 13th, 1809, when he was present at a meeting of the Sunday School Society, "Mr. Vipond was requested to look over a sermon addressed to little children, in order that at some future period it might be printed." We suppose that this minute refers to some sermon of his which had been specially blessed.

In 1812, Hinde Street introduced Robert Newton to the London world. He came from the "rough mountain scenery of Holmfirth," to live in Thayer Street, next door to the chapel. Jabez Bunting describes him in the early part of the century as a tall young man, singularly handsome, dressed in yellow buckskins and light top boots. He was the first and last to exhibit himself in this striking style in the Methodist Conference. Newton now entered upon his brilliant career as a speaker at public meetings. The cause of Wesleyan Missions was only advocated from the pulpit in those days; but the British and Foreign Bible Society was rising into public notice. Mr. Butterworth, who belonged to its managing committee, enlisted Newton's services. He spoke on its behalf in town and country. Newton was entreated

to stay a third year, but his wife's health caused him to leave London in 1814. It is no small honour to be thus associated with the famous Methodist orator. His majestic appearance—which made the old lady in Surrey Chapel say, "La, what a beauty," as he stepped into the pulpit in Mr. Sherman's gown, to preach before the London Missionary Society, in 1844—his deep bass voice, and his evangelical earnestness, drew crowded congregations. Dr. Stoughton, who knew him well in after life, has heard him speak of the thousands of miles he travelled in the coaches, "cogitating sermons on wheels," as he used to say. On the week days he was emphatically a travelling preacher. All England was one vast circuit for him. Between the middle of March and the 7th of June one year, he attended thirty-eight missionary meetings, and travelled 2,300 miles; this was in addition to all the sermons he preached. But this was in later years. Newton was always careful to be at his own chapel on Sunday. One minute in the books of the London West Circuit will show in what esteem he was held, and how faithful he was to his ministerial duty. At the September quarterly meeting, 1814, after he had left the circuit, the cordial and affectionate thanks of the meeting were sent to him, "for his unwearied zeal and ability manifested as a preacher; for his uniform care of the Circuit, punctuality to his appointments, and attention to all his duties; for the urbanity of his manners, and his

kindness to individuals as a Christian minister; for his constant and cheerful readiness on all occasions to promote the cause of benevolence and piety, by preaching charity sermons, attending public meetings, and by his various exertions, both in public and private, for the glory of God and the good of mankind."

Robert Newton was a constant visitor at Hinde Street up to the end of his life. He cheered the burdened trustees by securing for them many a fine collection. At one of his week night services the chapel was packed, and Robert Young preached to an overflowing congregation in the school-room. It was a fitting tribute to the old minister and friend when the leaders requested the Rev. William Barton to preach a funeral sermon for Robert Newton. Queen Street also shared Dr. Newton's splendid help. He opened it in 1817, re-opened it in 1827 and 1840. On September 9th, 1852, just after he had become a supernumerary, he preached for the anniversary. Next September he was unable to come. The trustees, with sorrow, stated that "their much-honoured Father in the Gospel, the Rev. Dr. Newton, has declared himself 'to be quite unable to plead their cause any longer.' He preached at the opening of the chapel, and has been their willing and successful advocate from that time."

For one year the circuit enjoyed the ministry of William Bramwell. Mr. Taylor has recently given a

graphic sketch of him as the chief Apostle of Fylde Methodism. Bramwell was born in that district which lies between Preston and Blackpool, in February, 1759. He long sought rest for his soul. At last, whilst receiving the Lord's Supper, he found peace; but his musical talent led him to sing at public-houses, and he soon lost his joy. Then he heard Christopher Hopper. The third time he listened to that old Methodist Boanerges, he resolved to live and die with the Methodists. One night, when Mr. Wesley visited Preston in April, 1780, Bramwell was able to praise God. For six years he laboured in the district around Preston with apostolic earnestness; then he was called into the ministry. Wherever Bramwell went he was like a flame of fire. Multitudes were won for Christ. In 1814, he came to the London West Circuit. Chelsea was his home, but Hinde Street shared in the blessing of his labour. His appointments there averaged about twenty Sunday sermons in the year. He came to London with great mistrust of himself. It was a new, a trying sphere. For two or three weeks after his arrival we find that he endured such an agony on this account, as he could not express. But success soon cheered him. Blessed effects followed his preaching in every direction. In some meetings, one of his biographers tells us, that there were positive "showers" of blessing. He had great liberty, universal acceptance. The circuit tradition represents him as somewhat noisy in these meet-

ings, always singing in a high key. One friend often spoke of the encouragement Bramwell gave him when he was appointed a leader. There were no members, he was to find them for himself and make a class. But the leader never forgot Bramwell's words, "Well, Jchn, be in earnest about it, and get your book full." Bramwell had much sickness in his Chelsea home, during which Dr. Hamilton was always ready with his generous services. His health broke down, so that he was obliged to leave London at the end of the year. He had come unwillingly, but he went unwillingly.

Joseph Sutcliffe, who travelled in the circuit with Newton and Bramwell, also spent his green old age in it as a supernumerary. At Abraham Farrar's funeral, he said to the company in the drawing-room, "Ah, if I had only known Abraham was going so soon, I'd have sent word to my friends in heaven to tell them I am on the road. I have stayed so long, that they must think I've lost my way."

In 1814, Joseph Entwistle came into the circuit from Bristol. His biographer says that he was encouraged to find the congregations large and attentive, much genuine piety among the people, and a general disposition to co-operate with the preachers in their labour of love. But his son tells us that the pressure of heavy debts upon the chapels rendered some of the temporal business painful, and Mr. Entwistle regretted that so much time had to be occupied by financial work.

Such business was not congenial to him, but it was necessary to build a new chapel, as Great Queen Street had become much too small for its growing congregation. It was during Mr. Entwistle's second year that the foundation-stone of the present Great Queen Street Chapel was laid on June 20th, 1816. His hands must have been very full, for the Minutes of 1814 have this note. "Mr. Entwistle, who resides in Hinde Street, is appointed Secretary to the Foreign Missions." The fine old preacher's intercourse with Hinde Street was very close. In 1831, when he was at Lambeth, his only surviving son was at Hinde Street, and "every visit to their house called forth expressions of gratitude to God" for his son's happy home. His brother-in-law, Henry Moore, was at Deptford; his "dear friend and nephew," Thomas Stanley, superintendent at Hinde Street.

We have seen Jabez Bunting in the early days of his ministry preaching at Chandler Street. Dr. Leifchild said of his first sermon at City Road, "I never heard such preaching before." When he left London in 1805, the young preacher was already acknowledged as one marked out for no common honour. He came to the London West Circuit in 1815, with a great reputation. He had rendered signal service to the Missionary cause which had just lost its head by the death of Dr. Coke, a year before. He was gradually taking the position which Dr. Stoughton assigns him in his review of the religious history of the first half of

this century. "If anywhere fell John Wesley's mantle of conscious and acknowledged authority, it was on Bunting's shoulders. He certainly became, as years advanced, lord of the ascendant?" He organised and directed the London ministers' meetings, so that he virtually became Superintendent of all London. His administrative capacity called forth Dr. Dixon's warmest admiration : "The more I think of that man, and the further I get from him, the more I am impressed with his greatness." A friend took one little accustomed to Methodist services to hear Bunting. "What do you think of him?" he asked. "Think of him;" was the reply, "there can be but one opinion—it is, surrender at discretion." Dr. Chalmers, after a visit from Bunting, in 1847, writes : "Most exquisite intercourse with one of the best and wisest of men. Mr. Mackenzie and I both love him to the uttermost."

At the Conference of 1818, Richard Watson was appointed to the London (West) Circuit. He lived in Margaret Street, Oxford Street, where he wrote his observations on Southey's *Wesley*, and, as one of the Missionary Secretaries, busied himself with those incessant labours for the cause which secured for him the title of the second founder of the Wesleyan Missionary Society. Richard Watson stood six feet two inches high, with a slender but graceful figure, arched forehead, and a face full of life and expression, lit up by piercing dark brown eyes. His voice was a clear,

mellow bass. He was full of spirituality and affection ; an earnest lover of class meetings and all Methodist institutions. Dr. Stoughton speaks of his majestic mien, and adds, "He had not the learning of Clarke, but intellectually he was far superior." At the end of his three years in the Great Queen Street Circuit, he was made resident Missionary Secretary. His grandson, the Rev. R. W. Dixon, says that the most prevalent characteristic of his preaching was solemnity—a solemnity that awed and bore down the hearer. The severity of his mind was relieved by playful humour, and his vast intellectual gifts, grandeur of thought, logical precision, and refined taste, united to produce the greatest effect. His utterance was deliberate. The whole company waited spell-bound. Their inmost soul seemed to be open to him. He was assiduous in the exercise of his ministry, and the visitation of the sick. He was thirty-seven when he came to the circuit, so that he was in his full vigour, not yet worn down by his exhausting labours.

Perhaps the best impression of Mr. Watson's preaching may be drawn from a letter written by Mrs. Agnes Bulmer, in December, 1816, soon after he had come into the City Road Circuit :—"Mild and unassuming in his manner, sublimely simple in his style, yet forcible and elegant ; clear and discriminating in his views of Scripture truth ; and, under the peculiar influence of the hallowing Spirit,

his sermons are important, interesting, and delightful, in a degree that is alone attached to the first style of excellence." In 1833, writing to Jabez Bunting on Watson's death, she says: "The effect of his preaching was due to a 'calm, clear, hallowed, earnest enunciation of Scripture truth.'" The way of salvation was made clear to every hearer.

That man of genius, David McNicoll, was familiar to the Methodists of Chandler Street and Hinde Street. When the London West Circuit was formed, McNicoll, who had been a year in the great London parish, was retained at City Road. Curiously enough, in 1827, when Hinde Street became the head of a circuit, he was in the London West Circuit. Hinde Street kept him. He was "a splendid metaphysician, a most eloquent and powerful orator." Mr. McNicoll was also a man of brilliant conversational gifts, who exercised a wonderful influence for good among the most intelligent people of his circuit. To the great painter, John Jackson, R.A., Precentor and Circuit Steward, Mr. McNicoll's ministries made him like an angel of God.

But of all pulpit recollections, those which cluster round the name of Adam Clarke are the most memorable. He was a frequent preacher at Chandler Street. He was appointed to the London Circuit a second time in 1805 and 1806. In 1807, his name appears for a third year with the elaborate note, "Brother Clarke is returned to London at the unani-

mous request of the Committee of the British and Foreign Bible Society, from whose respectful and polite request, transmitted to the Conference, we learn that Brother Clarke's assistance is indispensably necessary to the accomplishment of several plans which that most respectable society has entered on for furnishing various heathen and Mohammedan nations with the Holy Scriptures in their respective languages." In 1808, his name is down in connection with the West Circuit as a supernumerary. Next year he is one of the circuit ministers. In July, 1809, it was "Resolved that as Dr. Clarke has not health to go through the work of a circuit, and as there is likely to be an increase of work by an increase of chapels, that the Conference be requested to favour this circuit with two single preachers in addition to three married ones, it being clearly understood that there is regular work for four preachers, but that in case an additional single preacher be sent to this circuit, Dr. Clarke's name need not be down in the week-day plan, nor would he need to take more labour than his health and comfort would allow." This minute shows the high estimate which was set on Dr. Clarke's labours. In 1823, he again travels in the circuit. When Hinde Street was separated from Great Queen Street, he was one of the ministers for the first three years. "Dr. Clarke, £12 10s. od." is the entry in the Circuit Steward's books every quarter, from September, 1828, to June, 1831.

These facts will explain the following affectionate letter, which won the thanks of the circuit for Messrs. Wild and Hobbs :—

BAYSWATER, JULY 13TH, 1829.

GENTLEMEN AND DEAR BRETHREN,

As the quarterly meeting has, through you, its proper representatives, conveyed its very kind invitation to me “to continue my services to the circuit another year,” I wish also, through you, to return my hearty thanks to that meeting for the same ; and to assure the brethren that in whatsoever weakness I have ministered among them, I have with pleasure put forth my little strength in recommending the Gospel of the most Holy Saviour, which is the power of God unto salvation to all that believe. And should I continue to make myself responsible for any part of the Itinerant work any longer, the propriety of which is doubtful, I think I should prefer my present circuit to any that has offered or might offer. It is with no small gratitude that I state the very friendly attentions of Messrs. Wild and Hobbs have often made a burthen light, which, without them, would in several cases have been either too heavy or too painful. As to the people, they have everywhere received me as a messenger from God ; and in *every place* I found my mind much comforted in testifying the Gospel of the grace of God. This is a proof to me that a right spiritual feeling prevails everywhere, and that the work of God is prospering through the circuit. And as to my brethren, the *Preachers*, they have treated me with affectionate tenderness and respect. Our trumpets never gave an uncertain or discordant sound. We walked by the same rule, and minded the same thing, testifying, in our ministrations, the full Gospel of the grace of God. May their bow abide in strength for many, many years. As for my own (fast verging on three-score years and ten), it will necessarily be soon unstrung, and my right hand forget its cunning. It is through God’s eternal mercy that, for full half a century, I have, as I could, laboured in this work, and not fainted, though in many cases and in many places I have borne the *burden* and the *heat of the day*. I stand now apparently on the brink of time, looking for the mercy of our Lord Jesus Christ unto eternal life. Of His servant, God has often had reason to complain ; of my *Master*, I have nothing but good, eternal good, to speak. With hearty

love to the preachers, travelling and local, to all the leaders and stewards, and to all the people of the circuit,

I am, yours affectionately in Christ,

ADAM CLARKE.

To Messrs. Horn and Pocock, Circuit Stewards, Hinde Street.*

Dr. Clarke's name appears as supernumerary at the Conference of 1831 in connection with Hinde Street. Soon afterwards the Rev. Thomas Stanley, the superintendent, read a letter he had received from him :—

BAYSWATER, SEPTEMBER 25TH, 1831.

DEAR SIR,

I am to-day to preach for Spitalfields Chapel. I have to preach next Thursday at the new chapel, West Cowes, in the Isle of Wight. Without a day's rest I must hurry back to preach for the wretchedly-in-debt chapel at Battle Bridge.† Have the goodness to provide for Chelsea on that day (October 2), and do not enter me for any day or place on your new plan. With the reason of this I have already sufficiently acquainted you.

I am, yours truly,

A. CLARKE.

P.S.—Should you at any time be in want of assistance, if you let me know, I will cheerfully come in and help you.

The meeting heard this letter with great regret, and begged the doctor to accept "their cordial thanks for the efficient services which he had rendered, as well as those he now promises."

Dr. Clarke died at Bayswater, in the Hinde Street circuit, on Sunday, August 26th, 1832. He was to preach one of the trust sermons there

* The original is preserved by Mr. W. W. Pocock.

† Now King's Cross.

that day, and a friend had driven him over from Haydon Hall on the Saturday. He stayed with his friend, Mr. Hobbs, whose house, with its pleasant lawn, lay in a shady lane turning out of Queen's Road. The Rev. Thomas Stanley called on him here to request him to preach a charity sermon. "I am not well ; I cannot fix a time," he said ; "I must first see what God is about to do with me." Next night he died. Mrs. Bulmer wrote to one of her friends :* "On Saturday night he went to bed early, but first looked out the lessons and the text for the service of the Sabbath, yet at the same time saying that it was not likely he should be able to preach. At twenty minutes past eleven next night he almost insensibly fell asleep." Mr. Stanley was the first to take the sad news to Thomas Jackson, that it might be inserted in the magazine. Six weeks later he himself was suddenly called to his rest.

A simple tablet is erected at Hinde Street :—

Sacred
to the Memory of
ADAM CLARKE, LL.D., ETC.,
who died 26th August, 1832,
Aged 72 years.

"Whose praise is in all the Churches."

At the request of the family, Henry Moore

* *Mrs. Bulmer's Life*, p. 163.

preached Dr. Clarke's funeral sermon, at City Road, on a Thursday evening. "Multitudes, more than could be admitted, assembled to hear." He described Clarke as he first saw him on his coming over from Ireland—tall, lank, awkward ; in a suit which belonged to no fashion or age. Out of such unpromising material one of the finest men was formed ; athletic, robust, broad-chested, with a magnificent head and fine forehead. He stood about five feet ten, and "his figure, his majestic walk, his noble bearing, would have arrested attention even in a crowd." His industry, as a scholar, was prodigious. In his preaching the impassioned appeals which followed the close argument of the earlier part of his sermons, generally subdued the whole congregation. Simplicity was power with him, as it was with Wesley himself. Dr. Dixon once heard him wind up the first part of his sermon with the words, "I hang this argument upon one of the grey hairs of my head, and I defy anybody to sever it."

At the Conference of 1830, the Rev. Thomas Stanley was appointed superintendent of Hinde Street circuit. Thirty-five years before he had left West Street to enter the ministry. Now he came to close his life in the West Street circuit. Thomas Jackson, who found him a sincere and constant friend, has given some pleasant sketches of Stanley in his *Reminiscences*. Upright, sensible, devout, he always preached with great faithfulness. His sermons were

short; so that the leaders' meeting had no need to consider gravely what could be done to abridge the morning service in his time, or to suggest that the preacher should manage to close his discourse by one o'clock. He had a keen wit, but was by no means fluent. Once, when he was preaching at Sheerness, a sailor in the congregation, who felt that the sermon was not getting forward as he could wish, exclaimed, "Come, sir, crowd a little more sail there!" The preacher promptly answered, "I will, as soon as I have weathered this point." In Leeds, a troublesome man who had been put out of the Society for bad conduct, complained at the close of a band-meeting that Mr. Stanley had taken away his character. "Have I taken away your character?" said the preacher. "You have, sir," was the answer. "I am glad to hear it," rejoined Stanley; "it is the best thing that could have ever been done for you. I hope the next character you get will be a benefit to you. I am sure the last would not." The man could make no reply, and the people passed out with a smile.

For two years Thomas Stanley laboured at Hinde Street. His brother, who afterwards travelled in the circuit, says the Lord gave him the hearts of a kind people. His ministry was blessed to the Church, and his character commanded universal respect. For some years he had suffered from heart disease, so that he could not walk up-hill without

stopping to take breath. On October 9th, 1832, he died suddenly as he was returning from 20, Edgware Road, where Charles Wesley, the musician, lived. In the address at the funeral, Theophilus Lessey says that Mr. Stanley had prayed with peculiar fervency, power, and pathos at the Book Committee on the previous day. "All his friends thought him full of life and vigour. He was asked to borrow from Mr. Wesley a portrait of his father, from which the committee wished to make an engraving. Mr. Wesley urged him to take a coach, or to allow him to send his servant with him; but the Methodist feeling of our venerated friend induced him to wish to carry the portrait himself. He said to Mr. Wesley, 'I shall feel it an honour to carry it myself.' Thus he set off with the portrait under his arm, till ten minutes after he sank down upon it."

Feeling exhausted, Mr. Stanley rested on the base of some palisades in Marylebone Road, near Harewood Place, on the north side of the road. A lady who lived near and had heard of his fainting condition, hastened with her servant to his help. As she came to the spot where the people had gathered round, Mr. Stanley gradually sank down on the pavement. The bystanders told the lady that he was dead; but she refused to believe this, and poured some brandy into his mouth. Mr. Stanley opened his eyes, and turned them upwards as if in prayer. A medical man came up; but there was no hope. The

dying man, looking gratefully at the lady, smiled quietly, and died without a sigh or groan. He left a wife and nine children, most of whom were very young. The painful news was brought by a boy who recognised Mr. Stanley, and thoughtlessly rushed off to Beaumont Street. The Leaders' minutes still tell the story of that day : "Oct. 9th, 1832. The Leaders and Stewards met and postponed the meeting, in consequence of the sudden and melancholy death of the Rev. Thomas Stanley." A special meeting of the Stewards and Leaders of the Circuit was held at Hinde Street to send a message of sympathy to the bereaved family. About sixty were present. W. F. Pocock and T. W. M'Gill signed the letter as Circuit-Stewards; Peter Kruse as Secretary. One beautiful sentence may be quoted : "Great indeed was his paternal care for the flock. His efforts knew neither abatement nor intermission. An atmosphere of mildness and purity was the element in which he seemed to live and move." Mr. Stanley's uncle, Joseph Entwistle, who had uninterrupted intimacy with him for twenty-six years, said, when he heard of his death : "He was a useful Preacher, a judicious Superintendent, always at his post; very sensible and well-informed; his spirit always good; and his integrity of mind and consistency of character uniform." Theophilus Lessey pays warm tribute to his masculine understanding and child-like simplicity. In July, 1833, a simple memorial, provided

by private subscriptions, was placed above the door leading to the ministers' vestry. After the Conference of 1833, Mrs. Stanley removed to Deptford, where she became a Leader, and delighted for seventeen years to show hospitality to the Preachers. She died at Derby, in January, 1851.

In June, 1836, when a stroke of paralysis closed John Gaulter's Superintendency at Hinde Street, the quarterly meeting expressed its sympathy: "Having devoted a long life in 'labours more abundant,' he has lived to see the great and unexampled extension of the Church of Christ, of which he is an able and successful minister." He had been called into the ministry by John Wesley, and was President in 1817. His harmless egotism and fondness for long words, once made Richard Watson rise, after a studied speech made by Mr. Gaulter in Conference, and say: "If pure and undefiled vanity will ever enter heaven, it will be in the person of brother Gaulter." Mr. Gaulter "sat down" at Chelsea, and was at the quarterly meeting six times afterwards. In June, 1839, Hinde Street paid its final tribute to his memory.

We have found one interesting batch of letters. In 1839, when the Revs. W. Atherton, W. Beal, and Dr. Beaumont left the Circuit, the quarterly meeting instructed the Secretary to send them its best thanks. The vote might have lost some of its value if the three Preachers had known that it was sent to each

in precisely the same words, with the name alone altered. The three answers are given in full. Mr. Beal writes on October 2nd: "To one sufficiently prone to depression and abstraction from the world, such kindness is a balm as grateful as it was unexpected." Dr. Beaumont's letter, dated November 20th, begins with apologies: "The fact is that I have been waiting for a frank, and hence the delay which has occurred where none should have been suffered. Mrs. Beaumont is quite delighted to perceive that, whilst the minister is recognised, his family is not forgot in the vote which you have recorded. Such a vote is gratifying to my feelings, and an encouragement to my exertions, and my family think it honourable to yourselves. Indeed, I never witnessed or felt anything amongst you that was not honourable. May peace and prosperity distinguish every part of your interesting and delightful Circuit." Mr. Atherton's reply is remarkable for one passage: "It is not uncommon to meet with those who hail and worship a rising sun—will kiss the hand to him at noon, when shining in his strength, shedding his influence around, when nothing is hid from the heat thereof; but to see them bow when he is on the decline, and hear confessions of benefits derived from his rays when he has set in in the cloud of night, is not so common. You and your friends have furnished a worthy exception to so lamentable a rule. You remember those that *have* laboured among

you." This is the most eloquent letter of the three; but Mr. Atherton had had time to meditate. It is dated exactly a month later than Mr. Beaumont's "franked" epistle.

William Atherton's sermons seem to have been somewhat like his letter—forcible, epigrammatic, racy, sharply incisive. He is said to have prepared every word both of his sermons and prayers. "Remember, my best sermons are my third year's. I keep them there, and I sha'n't change," is reported as the saying by which he managed to whet the appetite of his people. After seven years' absence from the Hinde Street Circuit, he returned as President in 1846; he died September 26th, 1850. He was able to do his work till within a fortnight of his death.

Theophilus Lessey was appointed to Hinde Street in 1839, the year of his Presidency. He preached first at the Circuit chapel on Sunday, September 15th, 1839. His text was 2 Corinthians v. 20. During the week he had a slight cold, which made it difficult for him to preach at Chelsea on the following Sunday. He did preach, however, and, according to Peter Kruse, "with an unusual measure of Divine power." But he was thoroughly disabled, and had to go into the country. Then the symptoms became more hopeful. On May 3rd, 1840, after a silence of seven months, he preached at Exeter. He was in Hinde Street pulpit again on June 7th. A peculiarly sacred influence rested on the congregation. He preached from Rev.

i. 17, 18, as one returned from the verge of the grave. Miss Bradburn, who went into the vestry among other friends, thanked him warmly for his sermon, and said that it forcibly reminded her of her father's preaching. She afterwards wrote ; " If he were sent from heaven *now* to preach one more sermon to men who were not to hear another, he surely could not be more faithful or more earnest. His bright, intelligent expression of countenance, and his fervency without rant, combined with the striking manner in which he addressed sinners, reminded me forcibly of my beloved father." This was the last sermon which Mr. Lessey preached in London. He could not go to Conference. Mr. Lessey died at 66, Albany Street, in his ex-Presidential year. Not long before the end he said : " I am sanctified—sanctified by the grace of God. O, the mercy and goodness of God !" Dr. Bunting's visit on the Sunday before he died greatly cheered him. On the day of his death he repeated with much emphasis a couplet which was often on his lips :

" But when Thou sendest, Lord, for *me*,
O let the messenger be love !"

He seemed more easy, but suddenly broke a blood-vessel in the lungs. He rose from his chair, walked into the adjoining bedroom, and rested on the edge of the bed. Without sigh or groan he thus went home, on June 10th, 1841, in the fifty-fifth year of his age, and the thirty-third of his ministry. After a touching prayer at the house by Joseph Sutcliffe, his body was

conveyed to City Road, where nearly nine years before he had delivered the affecting address on the death of Thomas Stanley, which called forth from John James those words : " Our brother Lessey had no compassion on our feelings." The representatives of the Circuit followed him to the grave in eight mourning coaches, as they afterwards followed Abraham Farrar.

Abraham Eccles Farrar died in the Circuit in 1849. The Trustees' minutes simply note the usual charge for hanging the pulpit in black. But the blow was one of the heaviest that Hinde Street has sustained. Abraham Farrar was early marked out for popularity. The young preacher's course began in the rough country round Holderness, but he was so evidently destined for a different sphere, that he was described as " Abraham journeying from thence toward the south country,"—from Yorkshire to London. It was from that south country that he went home. He had been unwell for a fortnight, but no one thought that he was suffering from anything more than temporary indisposition. The distressing headache which had constantly troubled him for 30 years was entirely gone at last. The illness, however, proved fatal. Dr. Beaumont, his colleague, visited him on Easter Sunday, April 8th, 1849, about half an hour before he died. " There is no Commandment in the Law which I have not broken," he said, " but there is the atonement, and I have confidence in it. I can rest on it.

"In my hand no price I bring,
Simply to Thy cross I cling."

The lines were those that fell from the lips of Theophilus Lessey in his last illness, and which Benjamin Tregaskis, who died in 1885, in the same street as Lessey, quoted with such feeling in his dying hours. Whilst Dr. Beaumont commended Mr. Farrar and his family to God, the dying man devoutly responded to the petitions. In half an hour his pilgrim life was done. He was sixty years old. The stroke which fell upon the Hinde Street Circuit in the removal of its courteous, popular, and universally beloved Superintendent, was one of the heaviest blows it has suffered. A tablet was erected to his memory in the chapel; it simply records the fact, with the appropriate words: "The memory of the just is blessed." The Circuit minutes state that his "kindness, strict fidelity, and fervent piety had endeared him to this church. . . His memory will be long cherished." Abraham Farrar enjoys the distinction of being one of the handsomest Preachers Methodism has had. "Tall, dignified, with polished manners, and childlike simplicity, he was a man who attracted notice everywhere. Only passion was wanting to make him a great preacher." The Leaders' meeting made some enquiries of the Rev. William Clegg concerning the death of our esteemed Superintendent, the Rev. A. E. Farrar, and after remarks from several friends, feelingly acknowledging this painful dispensation of Almighty

God, it was resolved to send a letter of condolence to Mrs. Farrar. The reply was written by his son, (now Canon) Adam S. Farrar : "Our family will ever cherish a grateful sense of the kind sympathy which we have received from everyone at this time, and for the affectionate respect shown to the memory of our departed relative."

John Scott, who laboured in the London (West) Circuit in 1821-4, and at Hinde Street in 1839-42, takes rank as one of the finest administrators of Methodism. Sir Francis Sandford once told Dr. Rigg that he had the pleasure of meeting Mr. Scott when he himself was in attendance on the Marquis of Lansdowne, then President of the Council. Some important questions on the development of education were under discussion, and the Marquis wished to know Mr. Scott's opinions. They were by no means agreed as to the education of the poor, so that there was much close argument. Sir Francis was greatly impressed by the sagacity and fine spirit which Mr. Scott showed in the discussion. He was evidently quite competent to meet even such a distinguished statesman as Lord Lansdowne on equal terms. When Mr. Scott left the room, the Marquis expressed his high admiration of him as a good and a wise man.

The palmy days of Hinde Street Circuit were under the Superintendency of Robert Young—1842-5. Methodism owes that devoted labourer in the home

and foreign field to Robert Newton. In 1820, Robert Young, who had gone to Tynemouth to make arrangements for entering into business, heard Newton preach at North Shields from Psalm cxxvii. 6. He described the Christian missionary as a sorrowful sower, and a joyful reaper. His young hearer stood in the aisle, for there was no vacant seat. There and then he was convinced that he was called of God to engage in Mission-work, and that a refusal would peril his salvation. Dangers by land and sea in all quarters of the globe awaited him, but he never regretted his decision. During Mr. Young's three years at Hinde Street, eight hundred members were added to the Society. In one year additional chapel accommodation was provided for two thousand persons. Robert Young had a consuming zeal for the salvation of the people, joined to a happy power of drawing all his workers around him, and enlisting their help in every branch of Church-work. He appointed new leaders, and thus brought fresh life and talent to bear. He was emphatically a fine general. Mr. Young's Superintendency was interrupted for a little while by a pressing missionary call. In November, 1843, at the earnest request of the Missionary Committee, he agreed to go to the West Indies on a mission of very special importance. Hinde Street was willing to make even this sacrifice for the Missionary cause, and earned a hearty vote of thanks from the Committee. On March 26th, 1844,

Mr. Young was with the leaders at Hinde Street again. Twenty-nine years later, in July, 1873, the meeting expressed its profound regret at the prospect of parting with their much-esteemed and beloved Superintendent, the Rev. George Sargeant, who was called from the Circuit to labour in the West Indies. Hinde Street must therefore be reckoned among the best friends of the West Indies. Mr. Young's successor at Hinde Street was James Methley, a very able preacher and administrator.

At the Conference of 1844, Dr. Dixon came to Hinde Street. In 1830 he had married the only daughter of Richard Watson,—so that he was already bound to the Circuit by many happy associations. He lived in Milton Street, near Dorset Square, on the western edge of Regent's Park. Here he passed what his son described as "three of the most important years of his ministry." Week by week he prepared his masterly sermons. "He scarcely ever preached the same sermon twice, he very seldom preached twice from the same text, yet he retained his reputation as often as he was called into the pulpit." In addition to the ordinary calls of the ministry he spoke at the Jubilee of the London Missionary Society, the meeting of the British and Foreign Bible Society, etc. But his great effort, perhaps the greatest he had ever made, was at Covent Garden Theatre, on April 14th, 1845, when he was the Methodist representative at the important meeting

held to protest against the permanent endowment of Maynooth. His robust eloquence was always at the service of any attack on popery or slavery. His preaching was marked by impassioned grandeur. It was not so intensely intellectual as Watson's, but lofty thought was fused by passion and feeling.

"Father Anthony," who died in 1884, the oldest member at Hinde Street, used often to speak of Dr. Dixon's ministry. Mr. Anthony was, at that time, working hard and late to support his family; up till one or two, then at work again at five, so that he was often utterly wearied out when he came to the Sunday services. But he was determined not to miss a word. He stood up in his pew, and held his hat lightly between his fingers, so that the fear lest he should let it fall and disturb the congregation might make him keep wide-awake.

Only two requests to publish sermons are recorded in the Hinde Street minutes. The Rev. Joseph Bush was requested to publish one preached at Hinde Street on January 27th, 1856, on the Sabbath-day question, the Society Stewards promising to secure Mr. Bush against loss. The sermon was published. There was a special timeliness about it. Lord Ebring-ton, one of the members for Marylebone, had given notice of a motion for the opening of the museums on Sundays. The second entry is a request to the Rev. B. Gregory to publish the sermon preached by

him at Hinde Street on Sunday morning, December 18th, 1870. Both requests were complied with.

The Leaders watched jealously over their popular Preachers. A minute of October, 1837, deputes Mr. Insley and Mr. W. Corderoy to wait on Dr. Beaumont, "whose absence from the Circuit had caused great disappointment and inconvenience." They were to "urge the necessity of his attending to the duties of the Circuit." Next week the Secretary reported that Dr. Beaumont would explain the reason for his absence when he met the Leaders. The minutes show that he redeemed this pledge; but are too brief to enable us to say that he satisfied the Leaders. Probably the silence is significant. There is rather a black record. In July, 1838, it was reported that the appointments at Milton Street for week-night preaching had been very much neglected. The Stanhope Street trustees, on March 26th, 1849, "reviewed with much pain Dr. Beaumont's numerous instances of neglect of his appointments at the chapel, and determine to make an earnest appeal on this behalf at the ensuing Quarterly Meeting."

The tidings of Dr. Beaumont's sudden death can have moved no Circuit so deeply as Hinde Street, where he had twice laboured. On January 30th, 1855, the Leaders expressed their deep sympathy with the family. A letter was sent to his wife, and a funeral sermon was arranged. The mourning for Dr. Beaumont at Hinde Street left one sad

memorial. Up to that time payments often appear in the trustees' accounts for the black cloth which has so often draped the pulpit. The cloth used when Dr. Beaumont died was bought by subscription for the use of the chapel. The minutes note that Mr. Ford, of Holles Street, Cavendish Square, kindly took care of it, and also agreed in case of its being moth-eaten to furnish a fresh supply. Three years later the black cloth showed that another old Hinde Street minister, Jabez Bunting, was gone.

William Barton, an admirable preacher, and most capable in affairs, endured the most bitter fight of affliction that any Hinde Street Superintendent has known. Dr. Williams was linked to the same sorrows. Dr. Stamp had been a local preacher in the London West Circuit whilst he was a medical student, and met in Joseph Butterworth's class. Thirty-seven years later, when President of the Conference, one of the most sagacious and successful Methodist administrators, he became Superintendent at Hinde Street. By his exertions the crushing debt on Milton Street was lifted off.

Philip Hardcastle's death in the Circuit, in 1864, connects it with one of the most remarkable ministries of Methodism. Philip Hardcastle's name is associated with not a few eccentricities ; but the genius which lighted up his marvellous sermons will not soon be forgotten. The Quarterly Meeting held after his

death "acknowledges with devout thankfulness to God the great success attending Mr. Hardcastle's ministry during the eighteen months he has been amongst us, feeling assured that in multitudes of instances his clear exposition of Scripture and most powerful applications have been the power of God to salvation and edification." The Leaders bore the same testimony. He lived at 62, Milton Street. On New Year's Eve, 1863, he caught a severe cold, which led to bronchitis, asthma, and sore throat. On February 13th, 1864, he died in the sixtieth year of his age. Almost at the last moment he was asked if the word he had preached to others was his own present salvation. "Yes, and my strength," he answered. "And your comfort?" "Yes, and my peace." "And your refuge?" "Yes, and my life—life in Christ." The Rev. W. O. Booth, then Superintendent, spoke to the Leaders of his colleague's happy frame of mind, and his firm reliance on the atonement when he last visited him. All who knew him will endorse the words of his obituary: "He was a preacher of uncommon powers, searching out the meaning of his text with remarkable acuteness, and expounding it with lucidity and address. His style was terse, yet rich and vivacious; his doctrine sound, his skill in probing human motives, and his power in appealing to the conscience, great; and his delivery effective."

In 1858, Dr. Punshon came to build up the new cause at Bayswater. Hinde Street Circuit thus enjoyed

his first term of ministry in London. Five years before he had preached at Hinde Street, on the evening of Missionary Sunday. In November of the same year he came to preach at the trust sermons. Robert Newton had been at Hinde Street the previous year. He was too feeble to come again ; but another man had risen up who was not second even to that prince of orators, who had so often helped Hinde Street in its struggles. Dr. Punshon's wonderful collections are to be seen on every page of the Stewards' books. Dr. Greeves (just returned from Paris) gave Hinde Street the first three years of his ministry in England.

The more recent history of Hinde Street pulpit is thus woven around names which yield to none. William Corderoy said that he did not think Luke H. Wiseman ever preached in the chapel without fruit. In 1858, George Brown Macdonald, Thomas Llewellyn, William Morley Punshon, and Frederic Greaves were in the Circuit—the strongest appointment in Methodism. William Arthur, then one of the Missionary Secretaries, was living at Bayswater. Three future Presidents in one Circuit ! Mr. Macdonald's ministry was marked both by rare eloquence and spiritual power. The charm of his voice and manner was well sustained by a vigorous and cultivated mind. His Superintendency was one of the most successful Hinde Street has known.

Some of the old local preachers have been mentioned in connection with Chandler Street. James

Wild, whose generous benefactions have helped so many of his struggling brethren, is still remembered as the only man who ever received a thousand pounds for a sermon. A gentleman who heard him preach at Hinde Street was so much affected that he left him a legacy of a thousand pounds. This was a substantial tribute to lay preaching. Mr. Wild was Circuit Steward when the Circuit was formed in 1827.

When Hinde Street became the head of the Circuit, entries appear in the Stewards' book which remind us of the Sunday morning gathering of Local preachers at the Superintendent's house. In December, 1827, there are "148 breakfasts, £3 14s. 3d.; 16 teas at Local-preachers' Meeting, 12s." This is 6d. each for breakfast; 9d. for tea. Evidently the thrifty minister's wife failed to make this allowance cover the expenses entailed by providing a hearty meal for men who were to face a long and sharp walk to their morning appointments all over the Circuit. Next quarter the allowance is tenpence each. Then it settles down to ninepence. Eight or ten seems to have been the average attendance. There were twenty-two Local-preachers in 1829.

When the Circuit was better supplied with Ministers, the Local-preachers took care to make work for themselves. In May, 1840, they agreed to preach out of doors during the summer months, and the Leaders promised to assist to make the services efficient. A well-merited tribute is paid to the last of the old

Local-preachers on October 2nd, 1866, when a unanimous vote of thanks was passed to Mr. Sims "for the willing and efficient manner in which he conducted the service at Hinde Street on Sunday evening, when suddenly called upon in consequence of the Rev. John Vanes being unable to come through the serious illness of his daughter."

A few particulars about the homes of the preachers have been gleaned in turning over the dusty records. The lease of the house in which Mr. Bogie lived expired about the time the London West Circuit was formed. It was resolved to take one in "a more pleasant, airy situation." In obedience to these instructions, the Stewards "engaged the late Mrs. Taylor's house in Bow Street." They provided additional furniture, which was paid for by a circuit collection. Here Henry Moore, the first Superintendent, and his successors lived for twenty years. The Superintendent is found in Museum Street in 1829.

When the division of the London Circuit was proposed, the West asked for two married, and two unmarried preachers. The Conference sent three married men. They gladly received them, and soon found another house. John Clemence, of Chandler Street, was the means of securing this house in Northumberland Street, Marylebone Road, where he himself lived at the end of 1807. At this house (No. 22), William Vipond lived. Its rent was £45. It was not held long. In December, 1811, Mr. Clemence receives

£3 8s. 10½d. for the removal of the furniture to the Superintendent's house at Bow Street.

In March, 1812, the Quarterly meeting resolved that it was desirable to have a resident preacher in the neighbourhood of Hinde Street Chapel. Messrs. Middleton and Mathison, with the Hinde Street Stewards (Messrs. Clarke, R. Cooper, Flintoft, and Hobbs), were appointed a committee to take "a House and Furniture" there before the Conference. In June Mr. Mathison reported that a house had been taken in Thayer Street. Robert Newton was the first preacher who lived in this house. It was No. 21, next door to the Chapel. The rent was £73 10s.; furniture cost £102 3s. 2d.; lease and fixtures and conveyance, £127 2s.; repairs, £41 6s. 6d. The expenses of this house seem to have been too heavy for the Circuit. In March, 1815, we find the half year's assessed taxes are £14 0s. 2d. The leaders' meeting resolved to let the house at £80 a year. The incoming tenant was to do the repairs, and take the fixtures at a valuation. The entry, "Stores for house in Riding House Lane, £5 19s.," shows where the preacher now found a home. It was No. 22, in what is now Riding House Street. In October, 1817, the minister moved to Margaret Street, Oxford Street, not many yards from the former residence. Here Richard Watson lived three years. £97 was spent in furniture and other charges connected with this removal. The rent was at first £52 10s. After

the Circuit was divided, in 1827, the superintendent lived here. On December 28th, 1829, when the lease of this house expired, No. 17, Beaumont Street, was taken for the Superintendent. It was much larger than the former house, and its rent was the same, £65. In December, 1850, after some difficulty, a fresh lease was secured for 7, 14, or 21 years, terminable at the wish of either party. The Superintendent of Hinde Street still lives in this house. In December, 1836, Dr. Beaumont found the house in which he was living, No. 1 (now 133), Stanhope Street, so small as to render it inconvenient and unhealthy for his family. 66, Albany Street, was taken for him soon afterwards. In 1837, two years later, it was proposed to give up this house, because the landlord was unwilling to put it into proper repair. But the second preacher lived there till the opening of Brunswick Chapel made it expedient for him to move to Milton Street, where a house was taken, next door to the Chapel, in December, 1843, for £55, £5 less than was paid at Albany Street. In 1846, when William Atherton travelled a second time in the Circuit, he lived in Rutland Street, Hampstead Road.

It is interesting to study the ministerial allowances of Hinde Street in its earlier days. In 1804, a guinea a week was given for "board" to the married, fifteen shillings to the unmarried preacher, eight shillings a week was allowed for a servant. In 1812, Robert

Newton received twenty-seven shillings a week. Mrs. Newton's bills and house accounts also appear regularly in the Quarterly statements. Wherever the Society had its own minister, his board money was paid at his own leaders' meeting every month by the Society Stewards; other payments were made by the Circuit Stewards at the Quarterly meeting. In 1827, when Hinde Street became the head of a Circuit, the board money is still the same. At the Quarterly meeting the married ministers received ten guineas each, five guineas for a servant, two-and-a-half guineas for each child. These are the same allowances as Robert Newton had in 1812, save that he received three guineas for each child. The Superintendent had a guinea-and-a-half every quarter for letters, his colleagues one guinea. To make the accounts of the Circuit more simple and easy to be understood, it was agreed in June, 1840, that five guineas a quarter should be allowed to each preacher instead of the charge usually made for coals and candles. Next quarter this matter is thought important enough to call for the definition that it applies to coals, candles, firewood, blacking, blacklead, hearthstone, and to all other articles of household use. Perhaps this definition may still be useful to some Circuit Stewards. Funeral expenses and medical expenses connected therewith, have cost the Circuit more than £250. In 1866, the allowance was raised from ten guineas to fifteen

pounds, ten shillings a quarter. Mr. Wiseman and Mr. Clegg received a lump sum of £140 a year, that was £100, and the £40 allowance to a married man without a house.

The young preacher had five guineas a quarter, and a guinea a week for board; for washing, books and letters he received three guineas a quarter. In March, 1828, eight guineas extra was allowed to Philip C. Turner and some others. This was a rather better allowance than most unmarried men now receive. A gratuity of ten guineas was generally added. In 1840, Dr. James received this to purchase books, with the thanks of the Circuit for the zeal and ability with which he had passed through his Ministerial duties. The Rev. W. Peterson, in 1842, was allowed eighteen shillings a week for his furnished apartments. In 1866, £20 a year was added to the stipends of the married Ministers, £10 to that of the single man. This complicated system ceased in 1883, when more modern arrangements took their place.

When the proposal to form a South London Circuit was considered in July, 1821, we find some interesting financial particulars. Two meetings were held at seven in the morning to arrange details. The New Circuit was to consist of Southwark, from the London East Circuit, which had 636 members, with average class and ticket money of 10s. 8d. a year; Lambeth, Brixton,

and Clapham, from the West Circuit, with 596 members, average 9s. 4d.; Gainsford Street, 91, average 7s. 6d.; Albion Street, 116, average 7s.; Walworth, 80, average 8s. 4d.; Westminster, 244, average 7s. 8d. Only Southwark could have quarterly collections, which were estimated at £42 10s., the collections at all the other places went to the trustees. The expenses of a married Minister are set down as follows: quarterage, £63; board, £70 4s.; letters, £4 4s.; medicine, £12; coals and candles, £20; rent and taxes, £55; children, £35; removals, £10; furniture, £12; house expenses, £8; vestry expenses, which probably refers mainly to that heavy item of coach hire, £9; total, £298 8s. To provide £300 a year per minister, the estimated income fell £32 11s. 6d. short. A generous offer was made by the preachers that their allowance for board should be reduced from 27s. to 24s. a week.; "the preachers willingly making this reduction in order that all financial objection to a measure which they seriously believe to be essential to the furtherance of the work of God may be removed." The amount thus saved, £23 8s. in London West, £31 4s. in London East Circuit, was to be handed over to the new Circuit, making a surplus of £45 8s. 6d. to meet contingent expenses. The third minister of the new Circuit was to live at Westminster.

MINISTERS AT CHANDLER STREET AND
HINDE STREET.

THE LONDON CIRCUIT.

- 1801. Joseph Benson, James Wood, R. Rodda, T. Rutherford, Booth Newton, W. Moulton.
- 1802. J. Benson, T. Rutherford, B. Rhodes, W. Miles, W. Cox, Booth Newton.
- 1803. Joseph Taylor, J. Benson, T. Rutherford, B. Rhodes, W. Miles, Jabez Bunting.
- 1804. J. Taylor, T. Rutherford, Joseph Entwistle, Jabez Bunting, Joseph Hallum.
- 1805. Adam Clarke, James Bogie, Samuel Botts, J. Entwistle, Jacob Stanley, Jonas Jagger, Isaac Clayton, James Creighton.
- 1806. A. Clarke, J. Bogie, S. Botts, W. Jenkins, J. Stanley, G. Gellard, D. McNicoll.

LONDON (QUEEN STREET), next year LONDON WEST.

- 1807. Henry Moore, Robert Johnson, William Vipond, George Gellard.
- 1808. H. Moore, William Jenkins, W. Vipond, Humphrey Parsons ; A. Clarke (Supernumerary.)
- 1809. H. Moore, A. Clarke, W. Jenkins, W. Fish, T. Martin.
- 1810. Walter Griffith, A. Clarke, W. Fish, W. Williams, T. Martin ; W. Jenkins (Supernumerary).
- 1811. W. Griffith, A. Clarke, R. Reece, Jonathan Williams.
- 1812. John Barber, R. Reece, Robert Newton.
- 1813. J. Barber, Joseph Sutcliffe, R. Newton, John Storry.
- 1814. Joseph Entwistle, J. Sutcliffe, William Bramwell, Jonathan Edmondson.
- 1815. J. Entwistle, J. Edmondson, Jabez Bunting, James Needham.
- 1816-17. James Wood, Samuel Taylor, J. Bunting, J. Needham.
- 1818-19-20. George Morley, John Riles, George Marsden, Richard Watson.
- 1821. John Gaulter, Charles Atmore, John Stephens, Samuel Warren, John Scott.

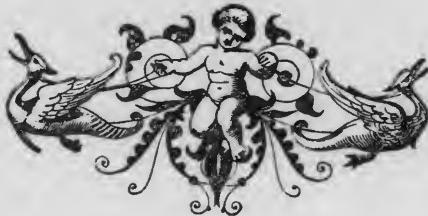
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- 1822. J. Gaulter, C. Atmore, S. Warren, J. Scott.
 - 1823. J. Gaulter, A. Clarke, S. Warren, John Mason, jun., J. Scott.
 - 1824. Walter Griffith, A. Clarke, John Stephens, W. Henshaw,
Thomas Edwards, John Anderson.
 - 1825. J. Stephens, W. Henshaw, David McNicoll, J. Anderson.
 - 1826. W. Henshaw, James Townley, D. McNicoll, J. Anderson.

SECOND LONDON WEST, OR SIXTH LONDON (1831-1863), OR
LONDON (HINDE STREET).

- 1827. Joseph Taylor, D. McNicoll, Philip C. Turner.
- 1828-9. J. Taylor, jun., Adam Clarke, Josiah Hill, P. C. Turner.
- 1830. Thomas Stanley, A. Clarke, Joseph Cusworth, Thomas
Hardy.
- 1831. T. Stanley, J. Cusworth, Joseph Entwistle, jun., A. Clarke
(Supernumerary).
- 1832. The same names without Dr. Clarke.
- 1833-4-5. John Gaulter, Jacob Stanley, sen., Abraham E. Farrar.
- 1836-7-8. William Atherton, William Beal, Joseph Beaumont.
- 1839. Theophilus Lessey (President), John Scott, John P. Haswell,
John H. James.
- 1840. J. Scott, T. Lessey, J. P. Haswell, W. Peterson.
- 1841. J. Scott, J. P. Haswell, J. C. Pengelly, W. Peterson.
- 1842. R. Young, J. C. Pengelly, W. Peterson.
- 1843. R. Young, J. C. Pengelly, James Little.
- 1844. Robert Young, James Dixon, D.D., J. Little.
- 1845. James Methley, J. Dixon, D.D., J. Little.
- 1846. W. Atherton (President), J. Methley, J. Dixon, D.D., W. M.
Bunting, Luke H. Wiseman, Joseph Millar.
- 1847. W. B. Stephenson, W. Atherton, W. M. Bunting, Joseph
Hargreaves, L. H. Wiseman.
- 1848. A. E. Farrar, W. Atherton, Joseph Beaumont, M.D., W. M.
Bunting, W. Clegg.
- 1849. J. Beaumont, M.D., Alexander Strachan, W. Clegg, W. Arthur.
- 1850. J. Beaumont, M.D., A. Strachan, John Nelson 1st, Daniel
West.
- 1851. William Barton, John Nelson 1st, H. W. Williams, George
Smith 3rd.
- 1852-3. W. Barton, H. W. Williams, G. Smith 3rd.

- 1854-5. John Smith 2nd, W. Andrews, Joseph Bush.
 1856. George B. Macdonald, W. Andrews, Joseph Bush.
 1857. G. B. Macdonald, T. Llewellyn, F. Greeves.
 1858. G. B. Macdonald, T. Llewellyn, W. M. Punshon, F. Greeves.
 1859. T. Llewellyn, W. Willan, W. M. Punshon, F. Greeves.
 1860. W. W. Stamp (President), W. Willan, W. M. Punshon,
 T. P. Allen, T. M. Thorpe.
 1861. W. W. Stamp, Joshua Mottram, T. P. Allen.
 1862. W. W. Stamp, Philip Hardcastle, T. P. Allen.
 1863. W. O. Booth, P. Hardcastle, Edward Crump.
 1864. W. O. Booth, John Vanes, E. Crump.
 1865. W. O. Booth, John Vanes, John Codd.
 1866. M. T. Male, John Vanes, John Codd.
 1867-8. M. T. Male, C. D. Newman.
 1869-70-71. Thomas James, Walter S. Nichol.
 1872. George Sargeant, Matthew Ingle.
 1873. Thomas Kent, Matthew Ingle.
 1874-5. Thomas Kent, William Nicholson.
 1876. James Mayer, William Nicholson.
 1877-8. James Mayer, Nicholas Kelynack.
 1879. Thomas T. Dilks, Nicholas Kelynack.
 1880-1. Thomas T. Dilks, Marmaduke Riggall.
 1882. William Unsworth, Marmaduke Riggall.
 1883-4. William Unsworth, John Telford, B.A.
 1885. William J. Brown, John Telford, B.A.





CHAPTER IX.

HINDE STREET TRUSTEES AND PEOPLE.



T has been said that there is scarcely a seat in Hinde Street Chapel which has not been the birthplace of some soul ; and even such a statement falls far short of the facts. Its unwritten history towers far above any scattered reminiscences which can be gathered up. It is almost a century since the room at Grosvenor Market, which was the forerunner of Hinde Street, became the mustard-seed of Methodist life in West London. How many have been converted, sanctified, and glorified during that stretch of years ! Their names, forgotten here, are treasured up in the archives where alone the Church's history is written in full, and in all its true proportions. Space would utterly fail even to name the most remarkable of the " living stones " which formed the spiritual temple.

The first trustees of Hinde Street form a singularly interesting group, connecting the new cause with the leading West Street families. John Jenkins, "gentleman," stands first on the list, and subscribes £100. He is evidently the "Brother Jenkins" who, in 1807, has twenty-four members under his care at Chandler Street, and had been appointed at West Street, where he was one of the prominent men. We incline to think that this "John Jenkins, gentleman," must have been an architect, and cousin of the Rev. W. Jenkins. His business, as we have seen, took him much to Windsor, where he had an interview with George III., which was really a private class-meeting. Probably he is "Jenkins, senior," whose name appears as a local preacher on the first plan of the London West Circuit in 1807. Mr. Jenkins seems to have died soon after the chapel was opened. He is not included in the list of friends who, in 1812, advanced sums of money to help the embarrassed trust. The Misses Jenkins, of 4, John Street, Edgware Road (his daughters), are subscribers of a guinea a year to the Charity School at Queen Street, between 1803-9.

Joseph Butterworth was the treasurer of the trust. Adam Clarke won him for Methodism in the days of West Street. His remarkable kindness and urbanity of manner greatly attracted Clarke and his wife. He was not decidedly pious, nor friendly to Methodism; and even after frequent calls on the Clarke's, he and his wife still felt a strong prejudice against

Methodism. The propriety of going to hear their brother-in-law preach so far overcame this prejudice that they went to City Road, where they were so impressed by the service that it led to their conversion. They became devoted Methodists. Mr. Butterworth's natural benevolence, joined with Dr. Clarke's influence, led him to engage in all kinds of charity. He was made a leader on January 4th, 1799,—the first new leader at Great Queen Street. Neither bad weather nor the long walk from his house prevented his attendance at seven o'clock every Sunday morning. For above twenty-seven years his regularity, faithfulness, and affection endeared him to all his members. He watched over them with untiring wisdom. Many young people especially owed their conversion and establishment in grace to his constant care. One of Dr. Clarke's sons was a member of the class. Dr. Stamp also met in it in his youth. Mr. Hoby, one of the most valuable men Great Queen Street Trust and London Methodism ever had, also belonged to it. Mr. Butterworth published Doctor Clarke's Commentary. As treasurer of the Foreign Missionary Society, he rendered conspicuous service, and often presided at the anniversary meetings. His charity was wonderful. He had risen from a comparatively humble position to wealth and influence. He looked upon himself as the steward of God's mercies. One day a week was set apart for applicants to visit him at his house. Nearly a hundred

came on one of these occasions. His kindness to Charles Wesley's family deserves special recognition.

Mr. Butterworth was a friend of all the churches. His name stands early on the roll of Methodist laymen who have brought honour to their Church by service to the community at large. He was Member of Parliament for Coventry, his native town, where his father was a Baptist minister. He afterwards sat for Dover. James Montgomery wrote some memorial lines on his death :—

“He was a burning and a shining light,—
And is he now eclips'd in endless night ?
No ! Faith beholds him near the sapphire throne,
Shining more bright than e'er on earth he shone :
There, where created splendour all looks dim,
Heaven's host are glorying God in him.”

Mr. Butterworth's last affliction was short, but severe. He said to his coachman, whose attentions to his dying master were unwearied, “O William, what is all the world to a man unless he has an interest in Christ ? What are its grandeur and honours ? I have passed through all, and they are all nothing, and worse than nothing, if with them we have not God to rest upon. I renounce all for Christ.” He died on June 30th, 1826, in his fifty-sixth year. The Trustees, Stewards, and friends hired mourning coaches, and followed his remains to City Road burying ground. On Sunday, July 9th, 1826, Richard Watson preached his funeral sermon at Queen Street, from Galatians i. 24 : “ And they glorified God in me.”

After Mr. Butterworth's death, his loan of £200 to Hinde Street had to be repaid, with three years' interest. His son gave a donation of £78 towards the debt. The father's life is inseparably interwoven with the history of West End Methodism. When London was divided into two circuits, in 1807, Mr. Butterworth, who had been secretary of the London Circuit as early as 1802, was chosen secretary of the new quarterly meeting. In 1825, the meeting gave him special thanks "for his Christian love and liberality in suggesting the plan for liquidating the circuit debt, and for his contribution thereto." Robert Newton said that for fifteen or twenty years he had been entertained by Mr. Butterworth, on his frequent visits to London, and that the family worship there was conducted with such fervour as he had seldom known.

Mr. Kent was a successful stationer at 116, High Holborn. The early Society books which bear his name show that he also combined with stationery and printing the business of paper hanger. He and his wife were handsome, attractive people, much respected by Mr. Butterworth, and intimate friends of Mrs. Elizabeth Ives, the prosperous colour merchant,* who helped them in their business. Mr. Kent's father and mother were, as we have seen, members at West Street. The father supplied the

* See Stevenson's City Road.

stationery used at Charles Wesley's funeral. The son was a Leader and Steward at Great Queen Street. He worked zealously in the Sunday School, and published the first Sunday School magazine. He died in 1835, at the age of sixty-one, having caught cold at an early morning prayer-meeting which he conducted for a long time. In January, 1815, in the list of Society and Poor Stewards of the London West Circuit, his name appears alone : "Kentish Town : William Kent, Vicar-General." He was a member of the first London Missionary Committee in 1814, when the news of Dr. Coke's death moved the Connexion to take up his work with vigour, and hold the first missionary anniversary meeting in London. Of the Hinde Street Trustees Mr. William Jenkins, Mr. Mathison, Mr. Rowley, and Mr. Kent were members of that Committee, so that the new chapel was managed by connexional men. The early Society and Sunday School books bear Mr. Kent's business stamp. They were made to last. Three quarters of a century have not made much impression on those substantial volumes.

John Clemence, carpenter, Northumberland Street, was one of the competitors for the building of Hinde Street chapel. We shall have to quote his straightforward notes in the Sunday School visitors' book. He was a resident trustee, active as a Leader, and in every branch of work at Hinde Street and Chandler Street. In his last days the Leaders and friends were glad to

minister to him in the painful poverty which overtook this good man.

John Vince, tailor, Brownlow Street, Holborn, was a man greatly esteemed in many circles. He was a Trustee of City Road and Great Queen Street, Chapel Steward and Leader at Queen Street. He had been an active member at West Street. Religion sustained him when death snatched away his two promising sons in 1802 and 1803. He died in peace after a painful illness on March 17th, 1817, at the age of seventy-one.

William Rowley, saddler's ironmonger, was a Local Preacher, whose name appears on the plan of 1791, for the first appointment at Grosvenor Market that we can trace. It was on January 9th, when he was only about twenty-seven years old. Mr. Rowley was a man of commanding appearance, whose earnest and thoughtful preaching made him a general favourite. Prayer-meetings and love feasts he conducted with great success. He lived in Queen Street for many years, where he prospered much in business, and helped all Methodist work. His last days were spent at the sea side, darkened by the conduct of some of his sons, who were a great grief to him. He died on November 21st, 1822, at the age of fifty-eight.

Little is known of Benjamin Shaw, "medicine vendor," but the tragic story of his wife's troubles and faith is graphically told in the Magazine for 1812. She died at China Terrace, Lambeth, in 1811, at the

age of forty-four. Mr. Wesley gave her her first ticket when she was sixteen. When she was twenty-one she married Mr. Shaw. In every trial she was able to rejoice in her favourite promise, "As thy days so shall thy strength be." She had much need of its comfort. Ten of her children died before her; her only son, just nineteen, was thrown from a coach in Scotland and killed. In all troubles the promise sprang to her lips. In her last illness it almost failed to bring the wonted help. But peace came in her need. When the doctor saw that there was no hope, she asked him to tell her the truth, for she was not afraid to die. She commended her two surviving children to her husband, and passed away in peace. When the doctor told Mr. Shaw that the case was hopeless, he said "Prepare yourself for a severe trial; suppress your feelings as much as you can—our's is a lost case." Mr. Shaw's name appears as a visitor at Hinde Street School. Mr. Limebeer, of Fleet Street or Cheapside, bootmaker, was a much respected worshipper at City Road, who died on March 8th, 1812, aged thirty-nine. His death made one of the first gaps in the roll of Trustees. Robert Stubbs, tailor, Brewer Street, was connected with the wealthy Mrs. Ives. John Elsworth, Charles Henry White (a law stationer, who copied the deed into the trust book), John Billing, John Turnley, Paul Pacey, were also Trustees. Few particulars can be gleaned about them, though there are references which show that

they were honourably associated with early Methodism. Francis Calder will often appear in these records as one of Hinde Street's most valuable workers.

George Hobbs, of Bentinck Street, cordwainer wins high praise in that beautiful letter of Dr. Clarke's, printed on page 170. Mr. Hobbs' attentions, for which the doctor was so grateful, only ceased with Dr. Clarke's death. It was in a small room on the ground floor of his house at Bayswater that the doctor died of cholera in 1832. Mr. Hobbs is still remembered as he used to drive down to business at Oxford Street in his little phaeton.

John Mathison, silver-plater or coach-plater, lived in Great Queen Street. He had been appointed a Leader at West Street in 1796, and took an active part in all the affairs of Great Queen Street Chapel. He was the first Secretary of Hinde Street trust. His last minutes are dated March, 1811, so that he did not hold office long. The exquisitely neat and well arranged minutes prove that he was a model Secretary. His term of office was short, but in the critical legal arrangements about land and building schemes, it was no small advantage to have Mr. Mathison as Secretary. He afterwards rendered eminent service to Great Queen Street as treasurer of the works for the present chapel, in 1816—7. His fidelity and prudence earned the hearty thanks of the Queen Street Trustees.

James Flintoft, cabinet-maker, was one of the most

valuable men Hinde Street has had. He succeeded to the business which Mr. Cussons had carried on at 115, Wardour Street. Mr. Flintoft had one splendid qualification for office in an embarrassed Society, as a resolution of a Leaders' Meeting of February 13th, 1821, will show. The unanimous thanks of the meeting were given to him as treasurer of the Circuit Chapel Fund, "for paying the Hinde Street quota regularly, whether he had received it or not." His wife, as we have seen, was niece to Mr. Cussons, who lived in the same house, and died with his head on her breast in 1817. Ten years later she herself went home, after a long affliction. She was a visitor at the Queen Street Charity Schools. Several entries note that she could not attend on account of ill-health. She was an intelligent, devout woman. Mr. Flintoft left London in 1831, to spend his last days in Sheffield. He was Poor Steward at the time of his removal from Hinde Street; he had also been Poor Steward when the Society moved from Chandler Street in 1810. The last mention of his name is in April, 1833, when he calls in £400 lent to the Trustees. After seven years of happy retirement, he died in 1838, at the age of seventy-one. He is buried at Sheffield, in the graveyard of Carver Street Chapel; but Hinde Street claims him as one of the most reliable and consistent men that she has known. He found Christ early, and served Him truly to the end.

The ladies of West End Methodism have been and are some of its noblest workers. Mrs. Butterworth shared her husband's spirit. She was appointed to a class in January, 1806. Sound judgment, deep piety, and love of God's work made her a most acceptable Leader. She cared for the poor with special devotion. After a long and painful illness she died on June 12th, 1820. Adam Clarke, in a beautiful letter of sympathy to his sorrowing brother-in-law, says that the creed she learned from the Bible was interwoven with every fibre of her heart, and illustrated and approved by all the graces of her character. "It was her own boast that she was a Methodist; and truly she was a sound member in that part of the Church of Christ with which she was connected: faithful to her God, to His work, and to His people. Her name, her zeal, and her labours of love, veiled as much as possible from the public eye by her modesty and humility, will live long in the recollection and hearts of many, and will never be blotted out of that register where 'I was hungry, and ye gave Me meat; naked, and ye clothed Me; sick, and ye visited Me,' is entered as the evidence of the incorruptible faith of every genuine son and daughter of God Almighty."

It is doubtful whether any other Methodist chapel can boast of an "R.A." among its precentors. In Allan Cunningham's *British Painters* contemptuous reference is made to this fact in the life of John

Jackson. "The friends of Jackson," he says, "during the last two years of his life, observed, with concern, his fading looks and his decreasing cheerfulness ; but no symptoms of weariness, though sometimes of haste, were to be seen in his works. He continued to paint with his usual diligence ; but fits of dejection came upon him, though he had no cause to complain of fortune ; he grew absent of mind, and sometimes gloomy ; and though in earlier years not averse to jovial society, he now became less social ; imagined he had got a sight of the evil of his ways, visited prayer-meetings, and even went the length of officiating as Precentor to a congregation of obscure sectarians. All this, or much of it, could be attributed only to decaying health and strength."

Such is Cunningham's verdict about Jackson's connection with Hinde Street. But whatever the weight of his authority in art, one smiles at this summary of the spiritual life of the great portrait painter. Jackson's father was a Yorkshire Methodist, who died in 1822, after fifty years' hospitality to the old Preachers. His care of the prophets won part of the promised reward in the spiritual life of his son. His grandson, the Rev. John Jackson (A.), a nephew of the R.A., still sustains the honour of the family name. The painter was born at Lastingham, in the North Riding. As a school-boy he showed his genius by his pencil sketches. Then a house-painter lent him colours. Lord Mulgrave, who saw these early attempts,

became the warm patron of the village boy, and showed his work to Sir George Beaumont, whom wealth alone hindered from himself becoming a painter of mark. His wealth, however, enabled him to further Jackson's interests. He joined Lord Mulgrave in buying up the two unexpired years of Jackson's apprenticeship. In 1796 Jackson commenced the profession of miniature painter in York and Whitby, but he soon afterwards removed to London, and lived for some time in Lord Mulgrave's house in Harley Street. Sir George Beaumont also allowed him fifty pounds a year in these early days. "I am rejoiced," he once said to Lord Dover, "to hear of the recovery of our friend Jackson, whose life is as good as his works. I have known him from his onset; and I verily believe no human being was ever more free from envy, hatred, malice, and every bad and unkind passion."

Jackson soon gained remarkable skill in water colours, and before long he excelled all living artists in this department. Cunningham says: "To gain the same command in oil-painting cost him years of labour." He was elected R.A. in 1817. Two years later he visited Rome with Chantrey, who speaks of his friend's copy of the great Titian in the Borghese Palace, produced in four days, as "one of the most extraordinary imitations in pencilling and tone" that he ever saw. Jackson's hands were full when he returned to England. He lived in St. John's Wood,

and had a studio in Newman Street. He caught cold in returning from a visit to his native village, and had only partially recovered when he was called to attend the funeral of his old patron, Lord Mulgrave. This increased his illness. He got home with difficulty and died in June, 1831, in his fifty-third year.

The skill with which he seized a likeness surprised all his friends. Truth of character and force of colour were his marked gifts. He has been pronounced the "best portrait painter of his day, superior to Sir Thomas Lawrence in male portraits, and rivalling him in female." One can call up the figure of the R.A. as Dr. Osborn once saw him in the old precentor's desk below the pulpit at Hinde Street. Above the middle-height, well-made but slim, and of a mild and pleasing look. A singularly handsome face it is as represented in one of his most successful portraits. His brush did good service for the Wesleyan Methodist Magazine. In the year of his death all the portraits are his ; in 1830, eleven out of twelve. His painting of Richard Watson at Richmond is one of his best pieces of work. John Wesley as he used to appear in the Hymn-Book was largely the creature of Jackson's fancy.

Dr. Dixon says that on David McNicoll's arrival in Hinde Street Circuit he found the late John Jackson, Esq., R.A., always ready to help in any charitable work. Mr. McNicoll scarcely left his couch for some days before the painter's death. A short time before

the end, Mr. Jackson said : "O, Sir ! you are an angel sent from heaven to comfort me." Mr. McNicoll wrote a short account of his friend in the Methodist Magazine for 1831. In 1793 Jackson was converted in a revival in the Scarborough Circuit, of which his native village then formed a part. His attachment to Methodism was strung and lasting as his life. His correspondence, preserved by the Rev. J. Jackson, shows that when he came to London in 1804, he was taken by a relative to visit Mr. Cussons and Mr. Flintoft. On March 24th, 1811, he writes about Hinde Street : "We have a noble New Chapel built in this neighbourhood, where we have often the pleasure of having that excellent workman, Adam Clarke. I am about to engage seats there to-morrow." He lamented that he had sometimes suffered worldly company to rob him of his peace; but he frequently rallied, and possessed no small share of religious enjoyment. During his last illness he exercised the strongest faith in the mercy of God, found perfect holiness, and repeated hymns of great peace and joy with deep feeling as applicable to himself. Neither pain nor temptation could rob him of patience, gratitude, and cheerfulness. "Tell them all," said he, "that I am going to glory." Jackson was Poor Steward at Hinde Street in 1825, and was appointed Circuit Steward in January, 1831. Mr. W. F. Pocock was his colleague. Mr. McGill, his successor, was appointed in June. Mr. Jackson died

during his first year as Circuit Steward. He subscribed £10 towards the building of Stanhope Street Chapel.

On September 9th, 1858, the trustees consented to throw two pews into one for the Right Hon. Holt Mackenzie. Holt Mackenzie was a Scotchman of good family, who had won the highest laurels in Indian administration. In his *North-Western Provinces of India*, Mr. Raikes says that up to 1822 the land laws of that country were in chaos. The landholders began a war against all intruders on their domain. Open affrays, nightly assassinations, and endless bloody feuds, spread over the land. Holt Mackenzie's tour with the Govenor-General through the Upper Provinces led to the enactment of Regulation VII., the Magna Charta of Indian village communities, which formed an era in the revenue history of the country. Property in the soil, as distinguished from interest in the revenue, was for the first time clearly recognised. The gigantic nature of the task is illustrated by Mackenzie's reply to a flippant Frenchman who asked him to explain in five minutes the different systems of land tenure in various parts of India. Mackenzie quietly answered that he had been studying the subject for twenty years, but did not understand it yet. The heavy duty entailed on the collectors at first somewhat marred the efficiency of this scheme, but Robert Bird perfected the machinery, and carried out the reform with such indomitable

energy, that in a few years every village over an area of seventy-two thousand miles was measured, every field was mapped out, the nature of the soil recorded, and a twenty years assessment fixed on a moderate scale. Mr. Mackenzie, as Secretary of the India Board, was an Indian Prime Minister under several Viceroys. When he returned to England he was made a member of the Privy Council. His wife was a member of the Society at Hinde Street ; he himself was a constant worshipper and most generous supporter. He gave £150 towards one Circuit effort. In June, 1858, a donation of £8 from him is entered in the Circuit books. He also heads the list of subscriptions for repairing and cleaning the chapel with £25—five times as much as any one else. His name appears twice in 1859 as Chairman of public meetings at Hinde Street. One of his addresses in that capacity is said to have lasted more than an hour. He was a large-hearted man, who often gathered his Hinde Street friends around him at his house in Wimpole Street, and entertained them on a lavish scale. In January, 1860, the pew was divided again. The great administrator was gone.

Many of the most valuable workers Hinde Street ever had have passed away without leaving any material for an adequate recognition of their labours. We should like to have known something more about Mrs. Cooper, the lecturer of the Sunday School ; Mrs. Barker, in whose class Miss Wesley and her

brother met; William Ranson, the Society Steward in 1813 and 1814, whose early death was a loss to every branch of Hinde Street work. Thomas McGill, the uncle of Mr. Eastman, succeeded John Jackson, R.A., as Circuit Steward, and was one of the pillars of the church for many years. Joseph Horn, of Carnaby Street, was Secretary of the Sunday School with Mr. Calder, and became Mr. Wild's colleague as Circuit Steward on the formation of the Circuit. He was one of the treasurers of the building fund for Stanhope Street, and afterwards removed to Hampstead, where he largely helped the cause. In 1830 he went to live in Yorkshire, and is lost to view.

In later days, Father Jones, or Daddy Jones, as he was familiarly called, was one of the notable characters at Hinde Street. He had classes for constables, soldiers, and soldiers' wives, and was so successful in leading inquirers to Christ, that any one in trouble was advised to join his class. "You will soon be right then." His members showed their affection by presenting the old man with a gold medal, of which he was greatly proud. His portrait is still preserved with the much loved medal on his breast. He looks venerable indeed. Robert Young had a special affection for the Gold Medalist. They were men of kindred spirit, and greatly strengthened each other's hands. Mr. Jones was severely injured by a butcher's cart, and closed his life in much pain at the neighbouring infirmary.

Clarissa Christian deserves a niche here. She died in January, 1847, at the age of one hundred and one. William Atherton who preached her funeral sermon, says that she was the oldest Methodist in the world. She was born at Poole, in Dorset, and probably received her ticket from Mr. Wesley himself, eighty years before her death. She had known many troubles. Her two marriages were sad mistakes, and in her declining days she depended on the charity of her friends. But the old woman's faith never failed, nor did she ever lack bread. Her power in prayer was great, and her insight into the Word of God profound. She sat in the first row of the gallery, facing the preacher, and cheering him on by her "that's right," when anything especially pleased her. The rescue work done by the old sanctuary may be illustrated by reference to two members of one class. A poor woman passing by the place, bent on drowning herself, was arrested by the singing of one of the Sunday afternoon classes, and became a consistent member. The same leader met a Seven Dials' costermonger on one of his journeys into the country, and this man also was rescued and brought to Christ.

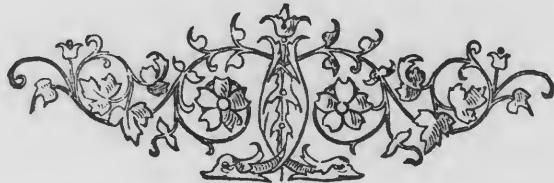
We have already referred to John Scott, who linked Hinde Street to the original society that met above the slaughter-house in Grosvenor Market. He and Mrs. Scott were members for fifty years. Mr. Scott lived till 1870; Mrs. Scott, who was a leader, died in 1870. The Rev. John Scott, of Ceylon, is their son.

Two other names must be mentioned here. Francis Calder and William Corderoy will never be forgotten at Hinde Street. Mr. Calder was steward at Chandler Street, and brought the first building material to the Hinde Street site. He organised the Sunday School ; and, as secretary, visitor, and treasurer, was associated with it for forty-eight years. For the same length of time he was Trustees' Steward. John Wesley had laid his hands upon his head, saying, "God bless thee, and make thee a blessing ;" and the blessing was his to his life's end. His great activity made him invaluable to all departments of the work. The Tract Society enjoyed his constant care, and he had caught the enthusiasm of foreign missions from Dr. Coke himself, who often dined or took tea at Mr. Calder's on his London rounds as missionary collector for the world. Mr. Calder was a haberdasher, in Market Street, Oxford Street, and died in 1858. His wife, who was a leader for twenty-five years, died in 1854. One leader says that he never heard him pray in public, but always remembers his anxiety to avoid misunderstandings and answer questions. "Are you satisfied ?" he would ask. When the reply was satisfactory Mr. Calder was content.

William Corderoy was an unspeakable blessing to Hinde Street. His brother George, who was a worker there for some time, afterwards removed to Milton Street, but William Corderoy gave thirty years of his life to Hinde Street. As Treasurer of the Trust,

as Class Leader, and Secretary of the Sunday School, he was unwearying in his efforts. Both Chapel and Sunday School had their tablets to his memory. He was a stout man, who never wore an overcoat, but wrapped a thick red handkerchief round his neck when he came out from the crowded meetings. He was a surveyor, engaged by government contractors to measure quantities at the dockyards. So great was his reputation for integrity that it was no small advantage to any contractor to secure William Corderoy's services. On March 10th, 1860, whilst on business at Woolwich, he was struck with apoplexy, "and in a moment exchanged labour for rest, and was not, for God took him." The thrill with which the announcement of his death fell upon the Saturday night prayer meeting is not forgotten, though a quarter of a century has since gone by. Mrs. Corderoy, who died on December 2nd, 1857, was one of William Vipond's converts at Lambeth.





CHAPTER X.

THE LEADERS' MEETING.

HT is now time to introduce ourselves to the Leaders' Meeting at Hinde Street. Here we touch the main-spring of all its Church life. A goodly band of devoted men and women worked with such success, gathering up and holding fast all new converts, that at last there were nearly eleven hundred members at Hinde Street alone, whilst Peter Street, Salisbury Street, Stanhope Street, Milton Street, Bayswater, and other Societies which it had nursed during their infancy, were themselves strong and prosperous causes. Some facts about this meeting, its growth, its struggles, its responsibilities, and its successes help to set the history of London Methodism in a clearer light. For more than three quarters of a century the Hinde Street Leaders' Meeting has been leavening the West End with Methodist life. It has done great things.

It would have done still greater if it had worked under more happy conditions.

Though a Leaders' Meeting was formed at Chandler Street in 1809, the Society there was not yet able to pay its own minister's board, rent, and house expenses. The officers nominated by Henry Moore on January 2nd, 1809, wore titles which are almost forgotten now. Messrs. Mathison and Kent are House Stewards at Queen street ; Mr. Rainforth, Band Steward ; Mr. Cooper, Poor Steward. Messrs. Clemence and Calder are Chapel Stewards at Chandler Street. Battle Bridge and Saffron Hill have only one Chapel Steward each. Of this cluster of Societies only Queen Street was strong enough to have House Stewards—Society Stewards, with half the duties of Circuit Stewards added to their task. The Leaders in these days held the power of the purse. They received the class money, and paid out of it the weekly board, house rent, and a host of other charges. Some of the entries are remarkable enough, "Hartshorn, one shilling," figures several times in the Hinde Street minutes, presumably for Preachers with sore throats. "Coach hire," in items from 1s. 6d. to 3s. 6d. is a constant entry. It is generally for the Preacher, but we have caught an exception at Queen Street in 1808 : "Assistance to man in fits—coach for poor man, 3s. 6d." Newspapers sometimes appears ; once it is 1s. 10½d., another entry gives 5s. 5d. If any balance remained after meeting these expenses

it was handed to the Circuit Stewards. Usually, however, there was a heavy sum to be paid over to the House Stewards. When Mr. Ranson, the senior Steward at Hinde Street, died in 1814, more than £74 was due to him, £18 10s. to his colleague, Joseph Horn. A year later the Circuit Stewards gave Mrs. Ranson a bill for her claim. The House Stewards' account is much more interesting than the Circuit Stewards. In the latter the ticket money appears, with the Preacher's quarterage allowance for children, servant, and stamps. One page is so like another that the record has slight interest compared with the Leaders' Meeting accounts. The Poor Steward is too well known to modern Methodism to need any introduction here. The Band Steward received the money paid each week by those who met in the bands, and distributed it to the poor.

Few Methodist chapels can boast of a membership which would pack every seat and aisle in the building. It will help us to appreciate the prosperity of Hinde Street, and the burden of the Leaders' Meeting, if we remember that this was its condition for years. It is not easy to find the exact number of members actually belonging to Hinde Street itself, because other Societies, which were not strong enough to stand alone, were connected with its Leaders' Meeting. The largest number ever returned for Hinde Street in the Circuit books is 1,185 for March, 1844, but this includes 105 for old Milton Street Chapel. The highest

membership, therefore, is in March, 1845, when Milton Street had a Leaders' Meeting of its own. Hinde Street then had 1,184 members. This return includes Shepherd's Market, where there were fifty members the previous quarter, Portland Town, and probably Harlesden Green. If a hundred be deducted for these Societies, which is more than enough, this will leave 1,084 for Hinde Street alone. Great Queen Street attained its highest number in December, 1841, when it had 1,042 members; Saffron Hill with 97, Harp Alley, 85, Palace Yard, 46, Pancras Street, 10, were under its Leaders' meeting, so that the whole number under the care of Great Queen Street was 1,280. Prosperous as it was, it never had so many members as Hinde Street, though its congregation was so much larger. In Midsummer, 1846, there were 2,600 members in the Hinde Street Circuit. Brunswick and Salisbury Street had 734 members, the highest total they ever reached. Five Stewards and 29 Leaders were sometimes present at the Hinde Street Leaders' Meeting in Robert Young's time. Great Queen Street Circuit never had more than 2,310 members. During Mr. Young's superintendency the numbers in connexion with Hinde Street Leaders' Meeting rose from 858 to 1,163; the members in the Circuit from 1,750 to 2,531. The Circuit class money rose from £81 to £120.

When the Rev. Robert Young came to Hinde

Street in 1842, he drew special attention to the blessing of entire sanctification, and of conscious assurance of acceptance with God. The result is given in a letter from him dated June 8, 1843 :—

On the evening of Christmas Day, 1842, a love-feast was held in Hinde Street Chapel, at which about nine hundred people were present. Thirty-four persons spoke with much propriety and power ; twenty-five of whom gave a clear and delightful account of the grace of entire sanctification, which they professed to have recently received. When the hour arrived for bringing this interesting meeting to a close, the officiating Minister made some remarks on the blessing so frequently alluded to ; gave a few plain directions for its attainment ; presented to the mind several clear promises ; exhorted the people at once to seek for it ; and then called upon two persons to engage in prayer. During the prayer of the first (*Mr. Thompson*) an indescribable awe rested upon the assembly ; the place was indeed “dreadful,” and every soul appeared bowed down, under a sense of Jehovah’s presence.

When the second—“*Father*” Jones—pleaded with God, an intelligent and sober-minded young man (*Mr. James Richardson*) who felt, as he afterwards declared, great objection to excitement and noise in the house of God, cried with a loud voice, “I have got it ! I have got it !”—In a moment the whole assembly appeared as if convulsed. Such a scene as now presented itself cannot be adequately described. No man moved from his place ; but each one seemed to lose sight of all around him, and to draw near the mercy-seat with as much earnestness as if the last hour of his life had approached. “The kingdom of Heaven suffereth violence,” and, on that memorable night, “the violent took it by force.” Every few seconds, the affecting cries of penitence were lost amid the bursting joy of triumphant faith, until, like the scene witnessed when the foundation of God’s House was laid, it was impossible to discern the noise of the shout of joy from the noise of the weeping of the people. For ten minutes this glory filled the temple, during which period many obtained the spirit of adoption, and not fewer than one hundred persons, according to their subsequent profession, received the blessing of entire sanctification. The effect of this remarkable visitation was soon felt, more or less, in all our religious services ; and a great number believed, and

turned unto the Lord. The work has continued to advance ; and local preachers, leaders, stewards, and many private members, as well as my excellent colleagues, have successfully co-operated in its promotion. Under the ministry of the Word, at the table of the Lord, in class meetings, in the closet, and at the family altar, has the power of God been present to heal ; but in no means of grace have conversions been so numerous as in the public prayer meetings, held immediately after the preaching of the Word. Those meetings, conducted with Christian order, have been invariably attended with encouraging results ; and in some of them more than twenty broken-hearted penitents have professed to receive "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness." This time of refreshing has extended to "young men and maidens, old men and children ;" it has visited the mansions of the wealthy, and the cottages of the poor ; and, whilst it has called forth the derision of a few, it has led many others seriously to inquire, "What meaneth this?"

Our net increase of members, taken in March, as the result of this gracious visitation, is two hundred and forty-seven, besides one hundred and sixty-seven on trial, and upwards of fifty children that give evidence of having received, in various degrees, the grace of God. But as a large number in Church-fellowship, resting without a clear evidence of their acceptance in the Beloved, have happily received that blessing, and many others, living in a comparatively low state of grace, have been "sanctified wholly ;" a much larger amount of good has obviously been accomplished than these statistics show. The finances of the Circuit have been greatly benefited by this revival ; and, notwithstanding the depression of trade, an augmented sum has been contributed to each of our Connexional funds.

In June, 1812, when Hinde Street had 355 members, and paid in £46 12s. 8d. for class money alone, it reached the dignity of a fully organised Leaders' Meeting. In March, 1832, when Stanhope Street was two years old, it was instructed to pay its Preacher's board, as was done at other places. When Milton Street began to prosper, it paid the rent of the

Preacher's house there. This is the test of financial ability in the old records. Hinde Street gained prosperity with rapid strides. A comparison with Lambeth may illustrate this. When the London West Circuit was formed, Chandler Street had 105 members, Lambeth, 210. By September, 1813, Hinde Street had shot ahead, it had 469 members, Lambeth, 420. In June, 1822, just before Lambeth was divided from Great Queen Street, it had 595 members, Hinde Street had 728. Peter Street, which owed its existence to Hinde Street, had 101 members of its own. Charles Street (afterwards Stanhope Street) was still connected with Hinde Street.

The first Society Book, which contains the accounts from the opening of the chapel to the end of 1830, shows how carefully the Leaders' Meeting was kept up week by week. With the exception of the first

For 1810, the year when Hinde Street was opened, the numbers and payments are :—March, 206 members ; contributions for class and ticket money, £26 10s. 7d. June, 235 ; £33 18s. 4½d. September, 231 ; £37 9s. 10½d. For December, the first quarter entered as Hinde Street, 234 members, £39 17s. 8½d. Five guineas is to be added each quarter for the special donation. From the trust in 1811 (January to March), there were eleven leaders : Brothers Clemence, with 48 members ; Simms, 22 ; Stubbs, 26 ; Sutch, 39 ; Pacey, 17 ; White, 22 ; Insley, 17 ; Reed, 16 ; Burgess, 19 ; Sisters Barker, 19, and White, 21. There were 266 members in December, 1811 ; 329 a year later ; at the end of 1812, 425 ; in December, 1813, 486 ; in 1814, 509. The Society had doubled in seven years. The class money for the first quarter of 1814 was £52 os. 5d. In September, 1828, it was £75 3s. 6d., the highest amount received in any quarter up to that time.

Tuesday in each month, which was a devotional meeting; there is scarcely a week during those twenty years when considerable amounts were not paid in by the leaders. Leaders were invested with office with due solemnity. On September 20th, 1814, "Brother Salisbury attended and gave a concise account of his Christian experience. After which, Mr. Entwistle addressed him in a very impressive manner on the importance of his office, and then gave him his paper." An account of their Christian experience was expected from all new Leaders.

Before any one was nominated, the Leaders made careful inquiry about his character and qualification. One name was suggested by a member of the meeting, but when Mr. Edmondson visited this brother, he found that he could not write, so that, although he was a "pious and good man," he thought it best not to make him a Leader. In 1815 it was agreed that no Leader should receive any one into his class from the country, or from another class, without mentioning the case to the Leaders' Meeting. By this excellent regulation the Leaders and Ministers were kept informed about all changes in the Society, and were able to maintain discipline. Ability to attend the Leaders' Meeting as well as to lead a class was considered. One minute authorises the Secretary, in the absence of the Society Stewards, to write to four brethren, asking them to attend next week, and account for their absence the three pre-

ceding Tuesdays. This course was often taken. The inauguration ceremony was never allowed to drop. In 1838, a Leader who had been meeting a class, but never "properly inducted into office," was requested to attend. Next week he was suitably addressed by the Superintendent.

After giving their experience, those who had been nominated retired from the room whilst their cases were considered, as candidates for the Ministry now retire from the district meeting. Then they were recalled and solemnly admitted. The meeting also required an assurance that any one who was to become a Leader was solvent, or to use the expression in one minute—that he could pay twenty shillings in the pound. The new Leader also pledged himself to hand in his class-book to the meeting in the event of any change in his religious views. One minute shows that the Leaders were sometimes reminded of their duty as lay-pastors, and urged to help the Ministers carefully in this important work. William Corderoy and Dr. Bibby were exemplary in this respect.

The Leaders jealously guarded the purity of the Church. Their duties, as a court of discipline, were exercised promptly and with vigour. Equal justice was meted out to all. The first entry preserved is a disciplinary minute. On August 23rd, 1814, the Leaders agreed unanimously that Charles Leonard, who had kept his shop open on Sunday for the sale

of spruce beer, was unworthy and unfit to continue as a member of Society. It is strange that a man who would act thus was Leader of two classes, one on Wednesday, one on Sunday. He had been a Leader about a year. Five years later, when a Leader reported that a member of his class had taken a public-house, it was resolved unanimously that his name should be taken off the class paper. They were temperance advocates at Hinde Street even in these early years. Another minute will show the good fruits of firm discipline. Six months after Mr. Leonard was expelled, a Leader reported that one of his members was frequently employed in carrying out parcels on the Lord's Day. He was informed that his member must relinquish that employment, or cease to belong to the Society. A month later they heard that this man had spoken to his master, "who had not sent him out on the Sunday since." There was reason to hope that this faithfulness would lead the master to give up all his Sunday business. The minutes we have quoted prove that discipline was by no means lax in those days. The Leaders were resolved to keep the Church pure at all costs. The frequent calls for discipline strike one painfully in these records, but it was generally exercised with the happiest results in the penitence and restoration of the offenders. This was not always the case, however. One man who had been suspended for a time was received again on trial. A year later it was reported

at the meeting that he had come to class in a state of inebriation, and Mr. Entwistle immediately erased his name from the class paper.

Only one case of heresy appears in the minutes. In May, 1827, Brother Such was accused of holding doctrines contrary to Methodism, which he propagated among the members of his class. He refused to give a pledge that he would not speak on these subjects, or lend books to defend the doctrines in question, so that he was removed from his office. It would have been interesting to know a little more about the one heretic of Hinde Street, but the minutes preserve an obstinate silence. Chandler Street had also its heretic, as we learn from a minute of the Queen Street Leaders' Meeting for July 22nd, 1807 : "Bullen, from Chandler Street, being accused of erroneous doctrine, was called in. After serious inquiry and advice, he was recommended to read certain passages of scripture, which were pointed out to him, with much prayer." An excellent method of curing heresy !

One duty that rested upon the Leaders in 1815 will seem strange to their successors. Two of them were to stand at the doors in rotation on Sunday evenings to keep the entrance as free as possible, and "after the prayer before the sermon," to put strangers into those pews that were not then filled. The Leaders did not take kindly to this duty. Mr. Flintoft was requested, on January 9th, 1816, to draw up a plan, that all might know their turn. The meeting

then hoped that they would conscientiously attend to it.

It will interest friends of army work to know that on September 20th, 1814, Brother Ruddock was appointed to meet the Soldiers' Class at St. John's Wood. It had been formed earlier than this, for in the first quarter of 1814, 13s. 9d. was paid in from it at the leaders' meeting. This connection with the soldiers furnishes another minute, which deserves to become historic. On January 16th, 1816, Brother Highton wished "a funeral sermon to be preached for our late lamented brethren, who fell gloriously in the defence of their country in the battle of Waterloo." As there was no objection, it was agreed that a sermon should be preached; but as it was thought many of their comrades would attend if the time suited them, Brothers Clarke and Highton were requested to make inquiry when they could attend, and report the same to the next Leaders' Meeting. Next week Mr. Clarke reported that he had not been able to get this information, but would try to do so at once. Five or six of these soldier members were killed at Waterloo. When the service was held, every corner of the chapel was packed with soldiers and civilians. The weight is said to have caused the piles of the foundation to give way slightly, but no one knew this at the time. The service was full of power. In 1815, the December Quarterly Meeting agreed that a public collection should be made in all the chapels of the London

West Circuit on "Thanksgiving Day" for the Waterloo Fund. Thanksgiving Day, fixed for January 18th, 1816, commemorated the establishment of peace on the continent. In October, at another time of need, a collection was proposed on behalf of the patriotic fund for soldiers' widows and orphans.

Hinde Street Chapel was a centre of activities that spread over the whole of West London. In 1814, besides the Soldiers' Class at St. John's Wood, there is a class in Brown Street, mentioned in the minutes of the Leaders' Meeting. In 1815, a Sunday afternoon class was held at 5, Buckingham Place, Upper Cleveland Street, Fitzroy Square, another in Wells Street. Brother Hills, of 13, York Mews, Baker Street, also opened his house for a Wednesday night prayer meeting. In 1816, we find a class and prayer meeting in Swallow Street, and preaching in Paradise Street every Sunday afternoon. It was arranged at the Leaders' Meeting, on October 22, 1816, when Jabez Bunting was in the chair, to start four prayer meetings in private houses, at the Old Cricket Ground, at Harper's Fields, at Brooke Street, New Road, and at Mitcham Street, Lisson Grove. Next year, new classes were formed at two of these places. There is reason to think that each of these prayer meetings led to the establishment of a successful class. Perhaps no Society has had such difficulty in finding places for class meetings as Hinde Street. A thousand members and three class rooms! Corners

of the chapel and school were utilized, but classes were held all over the district wherever a room could be found. The difficulties with which one becomes familiar in turning over the pages of the old Minute books, are illustrated by one event in March, 1818. It will be seen how want of room affected the church. The Leaders arranged that Brother Colman, lecturer of the Sunday School in 1813, should meet his class in the vestry at a quarter past two, or half past three. Brother McDonald, who also met his class there, was to have his choice of time. Mr. McDonald seems to have been rather awkward; half-past three was too late; a quarter past two would not do, as he would only have an hour and a quarter to meet his class. The Leaders thought an hour and a quarter enough; if not, Brother Colman must meet first. On June 9th, poor McDonald resigns.

In June, 1819, a Leader reports that he could not meet his class any longer in Mrs. Day's room, and asked if he might meet in the schoolroom. That arrangement was not possible. Three of the Trustees, who were also Leaders, reported, in 1821, that increased accommodation for classes was sorely needed, and that another room over the vestry would be a great convenience. The poor Trustees felt, however, that it would be impossible for them to do this, whilst their trust was so heavily burdened. They had to content themselves with pledging their personal support and influence to the leaders and

Society in this work. In this way the room above the minister's vestry was added to the Hinde Street premises. Five months after this appeal, a deputation of Trustees waited on the Sunday School Committee about making a room for classes. The deputation had power to arrange and carry out the matter.

One incident shows the shifts to which the Society was put for places in which to meet classes. On June 30th, 1835, a newly appointed Leader went to meet his class. He found no members. Another member of the meeting had taken charge of the class till a leader could be appointed. At first he found thirteen members. The numbers decreased, so that he grew dispirited, and said he should not meet them any more. One can sympathize with his difficulties, for the class was held in a kitchen belonging to a milkman. People passing to the dairy annoyed and disturbed the members by looking into the room whilst they were at their devotions. It was on this occasion that Mr. Clemence recalled his trials in attending the prayer-meetings held above the slaughter-house in Grosvenor Market.

Hinde Street may fairly claim to share the praise given by Jabez Bunting to Great Queen Street in 1803. "They exceed all other Societies I ever knew in the liberal provision they make for their poor." Hinde Street at Christmas, 1821, relieved ninety-seven poor cases with gifts of four shillings each ; twelve or

fourteen who were in the workhouses had a shilling each. On December 28th, 1830, one shilling and sixpence each was voted for seven poor women in St. James' Workhouse, who were members of Society. They were regularly visited by a lady from Peter Street, and had their tickets from that Society, so that these old Christians were not forgotten in their last days. It was arranged that the tickets should be sent from Hinde Street in future, as its funds enabled it to provide better for them than Peter Street could do. Hinde Street has always been generous to its needy members. In 1844, one hundred poor people received five shillings each, besides some help to members in the workhouse. When old servants of the trust, or venerable leaders grew infirm, five shillings a week was often voted to them. Sometimes these contributions had to be continued for more than a year.

One or two cases may illustrate the Leaders' constant care for their former friends. In October, 1842, Brother Werritt, in consequence of deafness and other infirmities, resigned his position as Leader, which he had filled nearly thirty years. The leaders expressed their sense of his estimable character and high services. Fifteen months afterwards, when it was found that this old man, who had been Society Steward and Missionary Secretary, was without resources, and that he and his aged wife were mainly dependent on the exertions of a daughter engaged in

needlework, the meeting voted five shillings a week, as it had done for Mr. Clemence. Fifteen months later, when he was removed to an asylum, the same help was continued to his wife. In 1846 we can still trace the five shillings. How long it was continued we cannot tell. In April, 1860, four pounds was granted to the daughter to help her to meet the expenses caused by the long affliction and recent death of her mother. This daughter was a member and Sunday School teacher at Hinde Street. She died at an advanced age, in September, 1880, visited in her last illness by her Leader, Dr. Bibby.

This was one of the heaviest calls the poor fund ever had. But other cases were helped in the same generous way. A zealous Local Preacher, who laboured in the Circuit for twenty years, received five pounds in time of special trial. An old Leader and his wife were unable to maintain themselves, and wished to go into some almshouse. There was one difficulty. The rules would not admit them unless they were in receipt of four shillings a week. The Meeting at once voted five shillings a week; when the husband died the widow received half that sum. It will be evident, therefore, that the poor funds were heavily taxed in these days. In 1819, a lobby box was put up to receive contributions for the poor. The collections at Sacraments, love feasts, and covenant services were very large. Between 1843 and 1851 the collection on Covenant Sunday was from

nine to ten pounds; other collections were on the same scale. Yet, even with such receipts as these, we find that the Stewards were generally "in advance." Special appeals were made at the Sacrament; friends were requested to come into the vestry with contributions. Once when the fund was £15 in debt, a statement was prepared and submitted to the congregation. In one special case of distress the leader advanced a sovereign, which was afterwards repaid him.

Legacies and generous gifts sometimes brought timely relief. In 1845, and several subsequent years, a legacy left by Mrs. Mullins, and distributed through the trustees of the chapel, provided about £20 a year. In November, 1858, Mrs. Haling's legacy of £43 for the poor of Hinde Street was distributed. In 1864, Mrs. Woolgar sent £10 for the Stranger's Friend Society, and £5 each for the poor fund, the Female Charity, the Tract, and the Missionary Society. The meeting sent this generous friend its special thanks, and warm sympathy under "the afflictive circumstances under which she is now labouring." In 1874, Mrs. Finlay—of whom we have already spoken, who had herself known what it was to be a widow in struggling circumstances—sent £50, and gave a tea for the poor. She wished others to share the prosperity which had come to herself. When she died she left £100 for the poor; but as this bequest was written with some other charitable bequests on an unattached codicil, the money never reached those for whom it

was intended. The claim was disputed, and the Leaders refused to go to law. Had they done so, they would have lost the case. Mr. Ivey's donation of five guineas often came to brighten Christmas for the poor members. Another friend provided ten pairs of blankets for the use of poor members. When they were returned, a shilling was given for the trouble of washing them. The late Dr. Bibby was the constant friend of the poor. He argued that the Society should seek out its poor members, provide them with blankets, warm clothing, and soup as far as possible. Local work of that kind would soon gain the church great influence, he thought. He was exceedingly anxious to rescind the rule limiting the Christmas allowance to five shillings.

For many years the Lord's Supper was administered at Hinde Street after the morning service. In May, 1820, there is a sign of coming change, in a proposal that the Sacrament should be administered "once in two months on the Sunday evening." The time was not ripe, however. The motion was lost. How much things altered by and bye may be seen from a minute of September, 1855, when the Leaders expressed their opinion that it was proper that the Sacrament should be held in the evening once a quarter.

These particulars about the Leaders and their work form the highest tribute to West End Methodism. She has trained her own workers, and has been sustained by their untiring efforts for three quarters of a century



CHAPTER XI.

HINDE STREET SUNDAY SCHOOL.



INDE STREET has long had one of the best known and most prosperous schools in West London. Its history is not only interesting in itself, but also as a picture of the methods of Sunday School work in the first quarter of the present century. The best talent of the Church has always been enlisted in this service at Hinde Street, and the School and Society have been closely knit together by constant visits from the leading men of the church. To such wise methods must be ascribed a large part of its success, in training nearly twenty-three thousand children.

From the Jubilee Report of 1848, we find that the London Sunday School Society was established in 1798, when all London formed a single Methodist Circuit. The Rev. Alexander Mather, then Superintendent at City Road, was the first President of the

Society. In the "plan" prepared for the management of these schools, the promoters express their intention to follow the method already "tried with great success in several parts of the kingdom." "Those who are, therefore, engaged in these schools, teach without any pay, having, we trust, only the glory of God and the good of souls in view?" "The Committee," the plan further states, "are not satisfied with the mere *mechanical* teacher, but look beyond technical skill to the higher qualifications of an enlightened conscience, of a good temper, of a sound judgment, of unimpeached morals, and, above all, genuine piety. They recollect that they are principally engaged in superintending the formation of the children's minds, and that *spelling* and *reading* are but trifles, when placed in competition with that discipline and those instructions, whereby, through the blessing of the Most High, the heart may be amended, the understanding enlightened, the life reformed, and the immortal soul eternally saved. They are, therefore, very careful not to receive any as teachers but such as are well recommended."

The first school was opened in Golden Lane, Old Street, on April 22nd, 1798. In the course of a month 110 children were admitted. In September, another was started at Hoxton Town. The first school in the West End was established in 1799, at

For further particulars as to the Sunday Schools of London, see Wesleyan Sunday School Magazine for 1886, pp. 417, 463.

No. 32, Litchfield Street, Seven Dials. Mr. Kent, the stationer of High Holborn, was its secretary. This school seems to have been closed in 1801. Another school started on October 20th, 1799, in Bedfordbury, had afterwards the honour of occupying for a time the old home of West End Methodism, the Chapel in West Street, Seven Dials. The room in Bedfordbury was soon too small—117 children were admitted in six weeks—so that on December 8th, only seven weeks after opening, it removed to West Street with 129 scholars. On June 21st, 1801, there were 517 names on the roll. The following Sunday the children again changed their quarters. The new premises were in George Yard, Drury Lane. A note made in the Minute Book on the opening day, shows that there was another advantage. “The situation of the house is remarkably good for the purpose, there being a vast number of poor children in the neighbourhood.” Mr. William Kent was appointed secretary, and held office till 1807, when he became General Secretary of the Sunday School Society for West London. Though this was a Methodist school, and though the Society was founded by Methodism, the children from George Yard were regularly taken to the Church of St. Mary-le-Strand, where a large gallery was erected for them in 1802. Annual sermons were preached in this church on behalf of the schools, which on May 22nd, 1802, raised £21 4s. 6d. for the funds. When the lease of the Drury Lane

premises expired in 1830, schoolrooms were built behind Great Queen Street Chapel, so that the children were brought into closer connection with the place to which they belonged.

The first meeting of the Sunday School Society for the West London Circuit, was held at George Yard, Drury Lane, on April 26th, 1808. It expressed its conviction that much benefit would result from the recent division of the Circuit, both as to the prosperity of the schools already established, and more especially with regard to the opening of new schools in various parts of this Circuit. Mr. Butterworth, Adam Clarke's brother-in-law, was appointed treasurer. Mr. William Kent was made secretary, and for five years managed all the heavy work of the Society. Next month (May 23rd) it was arranged that the Superintendent of the Circuit should always be the President of the Society. The children were not spared. Their hours were from nine to twelve in the morning, from two to half-past four in the afternoon. One regulation might be revived with advantage. In summer the rules direct that the children "shall assemble again at half-past five in the evening, to be conducted in due order by the teachers to public worship." The Western division paid £45 of the debt on the old Society, and succeeded in getting six hundred of the books, which had been specially printed for the Sunday Schools at great expense. These were Prayer Books and Watts' Songs. The

Eastern division wished to keep all, but the friends in the West End pleaded successfully for a part. At this time, Drury Lane and Lambeth, with 781 children, were the only schools in the West Circuit. The Eastern division had 2,331. Chandler Street, the precursor of Hinde Street, had no school, but on January 22nd, 1809, two sermons were preached there for the Society. Drury Lane and Lambeth were the only schools in the West Circuit till Hinde Street was started.

Before we bring to light the interesting records of Hinde Street Sunday School, some of which have slept unnoticed for three-quarters of a century, various explanations are needed. Where is the Superintendent? one asks. There are Secretaries and Visitors, there is a Lecturer and even a Lectureess, but where is the Superintendent? At last the fact forces itself upon us that that august officer, to whom most of us once looked up with childish awe, has not yet arisen in the West London Sunday Schools. Mr. William Corderoy's son was the first Hinde Street Superintendent. The teachers did not bear the new régime well. It was a yoke that neither they nor their fathers had known. After a few weeks Mr. Frederick Jones became his successor. In a year or two he left the neighbourhood, and Mr. Eastman was appointed to the post which he still fills. He became Secretary in 1849, so that he has worked for more than thirty-seven years at Hinde Street school.

Instead of Superintendents, then, we find Visitors, Secretaries, and Lecturers. The visitors were appointed by the Committee to superintend and direct the work. They were expected to open and close school with prayer, both morning and afternoon, and to give such general advice to the children collectively as circumstances might require. They entered the numbers in Minute books, which were laid before the Committee on the second Friday of the month. Mr. Butterworth's signature with "Chⁿ" for chairman, may be seen under the Hinde Street report for December, 1814. The visitor was also expected to mark the attendance of the children, and to give the prizes to those who were early and regular. The schools were divided into six classes. The visitors removed the children to higher classes on the teachers' recommendation. "This excites in them a laudable emulation, and stirs them up to a degree of superior attention during the week." The little people were not expected to be idle during the week. Sunday schools had then to do much of the work of day schools for the poor children under their care. The visitors' suggestions for the teachers' guidance, given in their book, are, as we shall see, numerous enough. We are glad to find that they also gave the Committee the benefit of their counsel. On December 17th, 1826, J. Stokes, the visitor, sincerely hopes that the Committee will see that the school be properly lighted up, as not one half of the children could see to

read. "Out-visitors" were appointed to inquire after absentees. They were expected to speak also to parents and friends of scholars on religious subjects.

The "Lecturers" were the lay chaplains and pastors. It was their duty "to give the children religious instruction, by taking a select number into a room by themselves, and talking to them according to their age and circumstances." This arrangement was adopted because of the blessing it had brought to other schools. In zealous, wise hands, it must have been a power for good. Mr. Allen, of Marylebone Lane, who was a Sunday scholar at Hinde Street, and for fifty years has been connected with the church which stands on the site of our Chandler Street Chapel, says, that one memory of Hinde Street Sunday school never loses its freshness. One day a venerable man, whom he supposes to have been the Superintendent, took the whole of the class with its teacher and monitor into a private room, and talked seriously to them about religion. He used to take the classes aside in turn in this way. This is evidently a happy reminiscence of one of the devoted lecturers. The days of superintendents were not yet. If the visitor was absent, the lecturer opened school with singing and prayer. He also appears on all special devotional occasions. On Wednesday, March 10th, 1813, the day appointed for a General Fast, 117 boys and 112 girls attended school at ten o'clock, "received an exhortation from Mr. Brice, the lecturer, and were conducted

to the chapel." At first a room was provided for the lecturer, but when the wonderful growth of the school made every inch of space precious, orders were given in December, 1810, for its removal, under the direction of Mr. Jenkins.

The School Committee did their best to secure a suitable room at Hinde Street. On March 17th, 1809, the four secretaries and the treasurer were appointed to confer with the architect of the chapel. A month later they report that "Mr. Jenkins had been apprized of the plan which it was thought would be most suitable for the school under Hinde Street Chapel." The school was divided into two parts, by a partition lying between the two doors, which opened into Hinde Street. The boys had the darker side near Marylebone Lane. The girls' school had all the light from Thayer Street. This division was taken down about 1849.

Some idea of the furniture and books provided may be gathered from the Minute Books. Two dozen Windsor chairs were "to be made." 50 alphabets on boards; 100 spellings, part 1 : 50, part 2; roll book; paper, ink, and half a dozen inkstands were provided by Mr. Kent. Mr. Butterworth, who was an active member of the Bible Society, supplied 50 Bibles and 50 New Testaments. When the school had been opened a few weeks, on November 9th, 60 Ackworth's Vocabularies and twelve short forms were ordered, also two writing desks (to be made under the

direction of Mr. Jenkins). Next March a hundred more 1st part spelling, 100 prayer books, two quires writing paper, one quire class paper, twelve class boards, and two dozen candles are to be provided. Spelling and writing are more prominent than the Bible in these old lists.

Hinde Street was the first child of the new Sunday School Society. The Jubilee report says that—"In 1810 a school was opened in Marylebone; and a considerable number of valuable teachers usually attending Hinde Street Chapel offering themselves, it was placed under the direction of Messrs. Calder and Horn. The school was afterwards removed to Hinde Street Chapel." This statement is at fault. The school at Hinde Street was opened on September 30th, 1810; there is no trace of any previous school, for all the children present on the first morning are entered as "admitted." On August 23rd, 1810, Mr. Calder was appointed secretary of the proposed school, and requested to procure a list of persons suitable for teachers. On September 14th, fifteen teachers were accepted on trial,* fifteen more on

* The first teachers received on trial on 14th September were:—

Thomas Stubbs, Charles Cooke, Thomas Wright, Richard Heath
Robert Thompson, John Clemence, Thomas Holt, Martha Harrison,
M. A. Piercy, Hope, Cooper, Shenton, Ann Evans, Barker, Schneider.

On November 9th the following were received on trial:—

Teresa Duncan, Sarah Rudd, Harriett Macdonald, Sarah Bennett,
Mary Hungerford, Ann Black, Charles Harvey, Richard Maile, Thomas

November 9th, seven on December 14th. Mr. Calder was sole secretary for the first three or four months. Joseph Horn, his first colleague, was only received on trial on December 14th. On January 20th, 1811, the entry in the visitor's book states that "Mr. Calder, secretary, Mr. Horn, and twenty-eight teachers" were present. Next Sunday, for the first time, it is "Messrs. Calder and Horn, secretaries." Hinde Street was the first school opened in the parish of Marylebone. Mr. Calder had the honour of assisting in the formation of other schools of various denominations in the neighbourhood, so that many places profited by his experience.

On the opening morning of Hinde Street school, both Mr. Butterworth and Mr. Kent, the treasurer and secretary of the Sunday School Society of the West Circuit, attended. It was no small honour to have these two eminent Sunday school men present. Mr. Butterworth was becoming one of the leading philanthropists of London. His beautiful lithographic writing is often seen in the Visitors' Book. He made the two entries of the opening day, and many others are scattered through the first volume, especially in the early months when the institution needed careful oversight. Mr. Kent was a member of the West

Johnstone, Michael Saul, James Hearne, John Doughty, Joseph Matthews, John Merton, William Maile. On December 14th, John Millard, Enoch Jones, Thomas Curtis, George Luxton, Hannah Wild, George Flintoft, Joseph Horn, were added.

Street family, whom we have seen with their mother in the old chapel there, reading over the lessons of the day before service began. The two chief officers of the school society came to watch over the birth of the new school, which was the first formed since the division of the circuit.

Dr. Stoughton, in his history of Religion in England in the first half of this century, says, than at an earlier period than his own recollections reach, "the bluff form of Mr. Butterworth, the member for Coventry, was a familiar presence" at the anniversary breakfast of the Sunday School Union. By five o'clock the streets were thronged with young men and women hurrying to the London Tavern, in Bishops-gate, now our Mission House. We learn from the life and letters of Adolphe Monod, that when that eloquent French Protestant pastor was travelling for his health, in 1842, he spent an evening at Halle, with Dr. Tholuck. "We were not quite unknown to one another," he said in a series of letters which he wrote to a religious journal, "and he was good enough to remind me of what I had not forgotten, that we had already met in 1825, in London, at the May meetings, and especially at that of the Sunday School Teachers, where the worthy chairman, Joseph Butterworth, obliged both of us to speak." At the time of this visit Tholuck was taking his place among the foremost scholars of Germany. Nine years before, two Prussian clergymen, sons of the aged

Bishop of Berlin, had been introduced to the Conference, and had been presented with Mr. Wesley's and Mr. Fletcher's Works, etc. The reading of Wesley's sermons, Dr. Tholuck was able to report, had led to a great work of grace in Berlin, Pomerania, and Weimar. He was requested to procure all the standard Methodist publications to take back to his own country. Monod was only twenty-three. He had finished his studies at Geneva, but his mind was not yet at rest. He had no definite plans for the future, and had a long struggle before his mind was thoroughly set at rest as to the evidences of Christianity.

We must turn again to Hinde Street. Due notice was given of the opening a fortnight beforehand, on September 16th. Nineteen teachers and Mr. Calder, the secretary, were present, both morning and afternoon. In the morning 84 boys and 79 girls were admitted; in the afternoon 108 boys and 97 girls were present. Mr. Butterworth opened the school in the afternoon as well as in the morning. He was the visitor for the day. A minute, in his writing, says:—"The visitor addressed the children, and concluded with singing and prayer. N.B.—The children behaved very well at chapel in the morning." This was a tribute worth having on the first day from such a man. The next Sunday 91 children were admitted in the morning, 38 in the afternoon; 135 boys and 140 girls attended morning

school; 163 boys and 161 girls in the afternoon. The boys and girls run a very close race all through the record. The numbers grew rapidly. On October 14th, 74 fresh scholars were received in the morning. On November 25th, 1810, less than two months after the opening of the school, the book states that "the children attended chapel and sermon preached for the charity by Dr. Clarke." In the morning 439 were present, 432 in the afternoon.

A study of the numbers and reports of the school gives some interesting results. When Hinde Street School was only three months old, at the Christmas of 1810, it was the largest in the Circuit. Drury Lane had 281 boys, 235 girls; total, 516. Lambeth, 159 and 151; total, 310. Hinde Street, 300 and 291; total, 591. These figures show how much the boys appreciated their school. On September 29th, 1811, just one year after the opening, we find that 509 children were present. This was a great day, however. The first annual sermons were preached by Mr. Benson and Mr. Reece. Ninety of the children who were taught to sing went to dine with the friends. This was an old anniversary custom. A thin afternoon attendance is several times accounted for by the fact that the scholars were thus invited to dinner. Mr. John Corderoy once said that boys from the Great Queen Street Charity School sometimes came over to sing at the Lambeth Anniversary Services, and his father would bring five or six of these,

dressed in their special costume, home to dinner. If there was no uniform at Hinde Street, there was the dinner. Great must have been the excitement in many homes, at the advent of these little strangers. Ninety of them would give almost every home an opportunity of showing hospitality. We do not know when this interesting anniversary custom was given up, but it was in full force in 1816. In 1815, there were 670 children. On January 12th, 1817, 577 were present in the afternoon, 455 in the morning. The fact is that the school was full in the first quarter; there was scarcely any room for growth afterwards. In 1813, 439 children are entered as withdrawn during the year; in 1814, 495; in 1815, 498. These remarkable figures show what a constant change there was in the scholars.

A comparison may be drawn between the attendance in the morning and in the afternoon, if the numbers for each Sunday in November, 1810, and November, 1816, are taken. In November, 1810, the Sunday morning numbers are 408, 409, 441, 439; the afternoon, 440, 436, 440, 432: that is, afternoon attendance shows an average of 12 more than the morning. In November, 1816, Sunday morning attendances are 474, 444, 486, 480; afternoon, 524, 484, 506, 505. The afternoon average attendance is 34 more than the morning. Such striking figures justify some regret for the good old times. Could any school show such a result now?

In November, 1819, a statement concerning the schools of the Circuit shows that Hinde Street was the most flourishing.

Drury Lane	instituted in 1800,	has 500 scholars.
Lambeth	" 1803,	397 "
Hinde Street	" 1810,	650 "
George Street, Chelsea ...	" 1810,	260 "
Maiden Lane, Battle Bridge, <i>i.e.</i> , King's Cross ...	" 1814,	237 "
Romney Terrace, Westminster	" 1814,	550 "
Crown Street, St. Giles...	" 1816,	180 "
Peter Street, Soho ...	" 1817,	190 "
Old Lord's Cricket Ground ...	" 1818,	108 "
Hampstead	" 1818,	38 "
King's Road, Chelsea ...	" 1819,	100 "

27,751 scholars had been admitted into the various schools, 3,210 now "remain in the schools."

A writing school was carefully carried on. In September, 1812, it had 29 boys and 55 girls. Next year there were 30 boys, taught by John Doughty and Edward Everett, and 54 girls, taught by Emma Dowson. In 1815, 106 were taught writing, but the number gradually dwindles till, in 1836-42, it is only 40. The library was singularly small, but it was well used. In 1812 there are 52 books and 52 readers; in 1814, 85 books and 88 readers; in 1815, 91 books and 91 readers. We question whether any librarian could now make a report like this. All the books must have been out. In 1836, 60 scholars and 60 teachers used the library. We find in December, 1822, a visitor inquiring whether something could not

be done to supply at least five or six classes with catechisms. Three years later the boys and girls are examined in the catechism, and told that a month afterwards they will be examined again. Rewards were given for successful work.

The reports give some interesting particulars of a "Bible Society" connected with the school. This seems to have been intended to provide the little people with Bibles of their own. In 1813 the children raised £28 10s. 8½d. for it; in 1814, £19 9s. 10d. 158 Bibles and 49 Testaments were distributed. The amounts were collected every Sunday. Once as much as £3 4s. 3½d. was collected at morning school. 17s. was about the average amount. 1813, also, is marked by the formation of a "Children's Friend Society," for visiting and relieving the sick scholars. The amounts distributed were small, but the good done by these visits and gifts must have been very great. In 1813, 148 children were visited, £5 4s. od. was spent in relief; 1814, 203 visits, £8 15s. od. distributed; 1815, 118 visited, 58 relieved, £5 7s. 6d. distributed.

The school had many friends. Mr. Butterworth was a frequent visitor, who showed the warmest interest in the work. On Sunday afternoon, December 23rd, 1810, he read an anecdote from Wesley's Journal, and closed the school. On March 3rd, 1811, we find that he "read an account of the life and death of a pious boy from the Magazine

of 1788, and concluded as usual." Three weeks later he again reads an account from the Magazine. On October 20th, 1814, we find his signature underneath a touching entry—that John Clemence was visitor in place of Mr. Ranson, "who died at 4.25 yesterday morning, in the forty-first year of his age, after an illness of twenty-five days. He died in peace, and in full submission to the will of God, leaving a blessed testimony of his acceptance of God through Christ. His language during the whole of his affliction was, 'O God, Thy will be done.'" The minutes of the Leaders' Meeting for November 4th, 1814, contain a request that Mr. Entwistle would appoint the Rev. Joseph Sutcliffe to preach Mr. Ranson's funeral sermon on the following Tuesday. The Sunday School records help us to catch the features of that early memorable service. Mr. Sutcliffe preached on Tuesday evening, November 15th, a funeral sermon "for our late valuable and much respected friend, Mr. W. Ranson, from those glorious words of hope, 1 Thessalonians iv. 13-18." The teachers and scholars attended in the upper gallery, as on Sunday mornings. The monitors, as representatives of the Sunday School, sat in front of the singers' seat. The record says, "Their behaviour and appearance on the occasion did them much credit."

Death had already been busy among the scholars. On February 28th, 1813, there is an entry in the

Visitors' Book. "This afternoon, being the funeral of Maria Bale, of the third division of the sixth class, sixteen of the senior girls attended the funeral, dressed in white, and sang part of a hymn over the grave." This girl entered the school on September 22nd, 1811. For a year she attended regularly, but on October 18th, 1812, she was compelled to stay at home through illness. "Her mind was enlightened through grace, and she died happy in God." Such is the tribute paid to the first scholar whose death is chronicled here. More touching still is the notice of a little girl, Annie Turvey, seven years old. The visitor reports that he was much gratified this morning, March 20th, 1814, with the pleasing account of the benefit this girl had received. Whilst in health, she would neither allow meals nor anything else to keep her away from school, or to make her late. During a long and severe illness, the principal fear of this dear little scholar was lest she should be turned out of the school for her protracted absence. When she died, happy in the care of the Good Shepherd, the mother came to thank the Hinde Street friends for her girl. "Tears of gratitude flowed from the mother's eyes, and she hoped she was preparing to meet her daughter."

Another notice bears high tribute to the influence of the school. It is dated "September 10th, 1815. This afternoon fourteen of the girls, principally monitors, attended the funeral of Sarah Dawson, late

monitor of the second division of the sixth class." On Sunday, September 24th, 1815, the mother of this girl attended in the morning to give some particulars about the illness and death of her daughter. She had always been a steady girl, but particularly from November 10th, six weeks after the school was started, when Mr. Butterworth admitted her as a scholar. She not only attended school twice on Sunday, but was always at evening preaching. During a lingering illness—a decline which laid her aside for a whole year, she was not alarmed at the prospect of death, for she was resigned to the will of God. In the last weeks of her life she grew more serious and devout. She studied the Bible with great care—"Especially such parts as are given for warning. The parable of the wheat and tares made her offer earnest prayer that she might be a *true* disciple." A few days before her death she gave her brother John her books, and begged him to attend school again, to honour the sabbath, and be a good boy to his mother, that he might comfort her. In her last days she suffered much, but with great patience, till she calmly fell asleep in Jesus. The widowed mother was much affected at the loss of her companion in the way of righteousness, as she beautifully called her child. She was in poor circumstances, but the teachers and scholars collected £4 13s. to help her in her trouble.

John Mathison, the first secretary of Hinde Street

Trust, was the visitor on October 21st, 1810. He recommends that the children and teachers should attend in the morning at a quarter before nine o'clock, and in the afternoon at a quarter past two, that all may be settled in their seats by the time school should be opened. One can understand his feeling, for if handwriting be a sign, a neater man than John Mathison never entered Hinde Street school, but this recommendation must be acknowledged as rather too much for children, who were often kept from nine till after one o'clock on Sunday morning. There is no reason to grieve over it, however, for Mr. Mathison's well-meant hint had not the desired effect. When John Clemence was on duty on October 28th, 1810, we find a note, "Visitor recommends more silence in the school if possible." On December 9th, he also urges that all the teachers should call on the parents of absent children. On June 2nd, 1811, we meet Brother Clemence again. He writes, "Much confusion and disorder through the school, and but little attending to learning. Part of the children were singing in the chapel, which left many of the classes without teachers." The note suggests by its curious orthography that Brother Clemence regretted his own failures, and was anxious that the little people should not lose their opportunity. On December 31st, 1815, he expresses his pleasure at the great improvement both in attendance and discipline since he was at school five months before. He conversed with the boys, and found many well

disposed, some meeting in class. These notes furnish a fair sample of the good advice which the regular staff received from the visitors. Many of the suggestions make one smile, but all show what an advantage it was to have people coming in who were not afraid to give hints to the teachers, and who cared so truly for the best interests of the children. John Clemence is distinguished for his notes in the Visitors' Book.

The old records show us the behaviour of the children both in chapel and school. As to the chapel, they win the highest praise. We have already quoted Mr. Butterworth's testimony on December 6th, 1810. Another day, Mr. Cooper, visitor, "was exceedingly pleased to notice the quiet and orderly disposition of the children during the whole of divine service." A minute of the Leaders' Meeting for January 9th, 1816, looks like a grave reflection on the school. It is stated that the great noise made in the upper gallery by the boys had long been a source of annoyance to the congregation. We are happy to state, however, that these boys were not Sunday scholars, but other lads who found their way into the gallery. Mr. Calder, one of the secretaries, promised to speak to the teachers, that they might try to prevent this disturbance. As to the order maintained in the school, and the early attendance of the scholars, we cannot speak so highly. The school, however, had so many candid friends, who carefully pointed out its weaknesses, that we need only regard

this as an occasional trouble. On March 24th, 1822, we find this note, "The visitor was extremely surprised at the very great noise and disorder in the school, and hopes that some means will be adopted to prevent it in future." This must have been a noisy afternoon. In May, 1841, when Sir Watkin Waller, Bart., honoured the school with a visit, he expressed his pleasure and gratification at the orderly conduct of the children, and their creditable appearance. Three months later we find complaints about the attendance of both scholars and teachers. When school opened at nine o'clock on July 7th, 1822, only 20 boys and about the same number of girls were present, 321 scholars and 36 monitors gathered afterwards. A fortnight later, the record states that there were not on an average two scholars to a class at nine o'clock, and only one teacher, so that the opening had to be delayed for five minutes, till some one arrived who could lead the singing.

One entry will be read with special interest. Is it not unique in Sunday School Annals? "July 30th, 1815. It is worthy of note that out of the thirteen admitted this morning, seven of them were sweeps. They appeared very clean, considering their work, and very desirous of learning to read and write. They say there is nothing to hinder them from attending constantly and early; there is another to come this afternoon. There is one sweep in the school, who, when he was admitted could not read at all, but

now is in writing." This note is made by Mr. Everett, who taught in the writing school. Marylebone was the home of that Mrs. Montagu who used to gather the chimney sweeps every May Day to a feast in her garden. This famous patron of the sweeps died in 1800. We can rejoice that these much-suffering little fellows had found friends at Hinde Street school, who would try to brighten, not one day a year, but one day a week at least.

Mr. Everett, the visitor, to whom we owe this curious entry, kept his eyes open. We have already quoted his entry about the death of Sarah Dawson. We owe to this sensible man another notice, which is less pleasing—the account of an expulsion in April, 1816. We are sorry to say that the offender was a girl. Her general character and conduct were investigated, "when it was found to be most to our credit and the interest of the institution to dismiss her from the school." Her father gave her a shilling a week, which she was in the habit of spending on the Sabbath day in what are described as unlawful indulgences. The concluding sentence shows that discipline was sorely needed. "She generally behaved extremely ill in the chapel during divine service, was in the habit of continuing in the streets after school hours, of obstinately resisting all admonition or reproof; she was a constant plague to the teachers, and terror to the monitors." This is strong language indeed.

On June 22nd, 1816, as there was no morning service

in the chapel, the visitor, Mr. Samuel Savage, read two interesting accounts of the deaths of children from the "Stockport Memoirs," and gave an exhortation which held the children's attention. They were dismissed at twelve o'clock. Mr. Butterworth took care to familiarise them with Wesley's Journals and the Magazine. Our friend, Mr. Everett, the historian of the seven sweeps, also tells us that on May 7th, 1820, he read a very interesting tract to the children, with observations on the same. We gather from the Minute Book that long addresses were not more popular sixty years ago than now. On October 3rd, 1819, it is reported that "Mr. Dowson concluded the school with a long exhortation." It is not necessary to state that this note is not Mr. Dowson's, although he was the visitor for the day.

One entry shows that Hinde Street school had its tragedy. On May 5th, 1833, Dr. Gustiani addressed the school, and made "some remarks on the awful death of Cameron Kaines, who was killed by drinking aquafortis in mistake." We can understand the feelings of the scholars under that address. We have no further particulars of the painful event.

We have had occasion several times to mention the monitors who attended as representatives of the school at several of the funerals referred to in the Visitors' Book. These monitors were assistant teachers who were preparing for full work. One of them is branded severely in a minute of May 11th, 1817. "The visitor

takes Martha Thomas's badge from her for her insolent behaviour, and requests that she be expelled from the school." There was a monitor as well as a teacher for each class. Three years later, Mr. Calder, the visitor for the day, recommends that for the better preservation of order in the chapel and school, no individual be allowed to act as monitor without wearing the badge, and that no monitor be allowed to strike any of the children. We may hope that the latter recommendation was faithfully kept. The former was not, for in 1826 the visitor asks why so many of the classes remain without badges for the monitors.

More pleasing and more interesting are some other notes about monitors. In January, 1819, Mr. Calder, the visitor, separately examined all the monitors, and found many of them under a serious concern for their salvation. He carried this happy investigation further on another occasion. In January, 1820, on a Sunday morning, Mr. Calder, agreeably to a resolution of the sub-committee, spoke to two of the girls who had been monitors, and were now to be received as teachers. Both were members of Society; one of them, Elizabeth Pitt, had been eight years in the school, and only missed one day, while her father lay dead. That afternoon each was presented with a Bible in the name of the Committee, as a public mark of esteem for their uniform good conduct as scholars and attentive monitors. When the monitors were recommended by the secretaries to be received as

teachers, a special recognition service was held. On one occasion we find that eight young people who had gone through the classes as scholars, and then been monitors, were received as teachers in an "appropriate and interesting service."

After the school had been established some time, letters of thanks from scholars who have "finished their education," and from their parents, became frequent. Pages might be filled with these interesting testimonies to the blessing received. One of the earliest in the record is for Sunday morning, July 12th, 1812. "Received a letter of thanks from Maria Charles, having finished her education in reading and writing." The same month Caroline Ashford, who had been some time in the writing school, sent the following letter :—

GENTLEMEN,

I and my friends return you many thanks for the instructions which I have received at the school, and the only reason of my leaving is because the children are ill, and I have so far to come, that mother could not spare me.

I remain, ever your dutiful servant,

CAROLINE ASHFORD.

In May, 1818, one woman who had sent her children to the Free School in High Street, comes to say that they were compelled to attend there on Sunday, but that she wished to continue her subscription to the Auxiliary, as a small token of her gratitude. Why are we not more familiar with such letters in the Sunday school of to-day?

The children had their festivals. A breakfast was usually given at Drury Lane to the children of the schools on Christmas morning, but in 1810 it had to be limited to a hundred scholars chosen from Drury Lane, one hundred from Hinde Street, and sixty from Lambeth. The funds were so low that the expense was borne by private subscription. Two interesting services are commemorated in the Visitors' Book. On Whit-Monday, May 18th, 1812, the Rev. Richard Reece preached from Jeremiah iii. 4, "Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth?" 1,400 children were present from three Day and three Sunday schools—Hinde Street, Drury Lane, Wild Court, Chelsea, Edward Street, Tottenham Court Road. After service, "each received a bun and a little water," then the scholars were conducted by the teachers to their respective neighbourhoods. Anyone who wishes to know how to keep Christmas should consult another page. We find that the pen has been drawn through this notice. Perhaps some tender-hearted visitor feared lest other generations should suffer. On Christmas morning, 1812, a select number of the children, 110, assembled at a quarter to five. At five they went into the chapel, where an appropriate sermon was preached by Mr. Pollard, after which the children sang two verses of the hymn—

"Lift up your heads in joyful hope,
Salute the happy morn," etc.

The scholars then had "tea and rolls" for breakfast. The remainder of the time was passed in singing, exhortation, and prayer. At ten there was morning service, when as many children as could assemble went to chapel with their teachers. Evening service was at six, as on Sundays.

The brief notice of the Whitsuntide Festival, in 1812, brings us to the great event of the year for the young people. The Anniversary Meetings of the Society were regularly held on Whit-Monday. The attendance at Lambeth in 1817 was so great as to cause considerable delay and inconvenience. It was suggested that the examination should be held twice a year, on Easter Monday as well as Whit-Monday, and that the subscribers should occupy the body of the chapel. But the change does not seem to have been made. The children assembled at nine o'clock in St. James's Park, near Marlborough House, or facing the Horse Guards, that they might march in order to the appointed chapel. In 1817, Lambeth enjoyed this honour; in 1818, Great Queen Street. The children who were to take part in the examination marched at the head of their own schools till they reached the Park, then these groups formed one company, marching first, that they might enter the chapel together, and take the front seat in the gallery. The schools followed their honoured representatives according to seniority of establishment—Queen Street first, then Lambeth, then Hinde Street. The children

were not allowed to buy "fruit, ginger-bread, etc., *in the Park*, or in *going to and from the Chapel*; and they are to be recommended not to neglect getting their breakfast before setting out." The teachers were expected to guard their charge jealously, both on the march, especially in crossing streets, and in the chapel. Arrived at the appointed place, the children took their seats according to a carefully arranged programme. The order, "stand," gave the signal to "prepare to rise;" at the word *up!* they were to be on their feet. "Sit—down" had a similar meaning. "To this, previous attention must be paid," says the programme. We should think so. "On the children being all seated, they will rise and sing part of the 193rd hymn, in lieu of turning round for secret prayer," is the next somewhat odd instruction. A hymn, a prayer, a hymn, and an address followed. Then another hymn was repeated by one of the children, and sung by all. This brought the little people to the great event of the day—the examination. We are quoting from the arrangements for 1818. The examination is divided into five parts. No. 1 is on Worship. Scripture texts were to be quoted by the children to prove that the Church had, in all ages, been accustomed to meet for worship, to show what conduct was becoming in the House of God, and to prove that Christ promised His presence to His worshippers. This part closes with four of Bruce's Anecdotes, to be repeated by the children,

evidently about worship, for the first few words are given in each case, and one begins, "The public worship." After a hymn had been repeated, came section 2, on "Remarkable Sayings of Children." This consisted of ten of Bruce's Anecdotes. All of them seem to be about little people, for five out of the ten have "A little boy," or "A little girl," in the first five words, and in the rest it seems as if it was just coming.

After the repetition of a hymn—the invariable division mark—comes a section on Prayer, with five more of Bruce's Anecdotes. Section 4, on "The Power of Religion on the Mind," consists entirely of these Anecdotes. Section 5 gives questions about the Bible, with five more anecdotes from the invaluable and indispensable Bruce. The friend who prepared the questions has never had a shadow of doubt about the authorship of the 119th Psalm, for he brings it forward twice to prove David's views on the necessity of Divine help to understand the Scriptures, and on the value of the Word of God. After studying this long programme, one is glad to come to a note—"The distribution of buns and water will immediately follow; in order to the better regulation of which, the secretaries, assisted by members of the Committee, where requisite, will supply their respective schools; and they are to furnish the General Secretary with the number of children present on leaving the Park. Before and after eating the buns the usual verses will

be sung, and conclude with singing the Doxology, 'To Father, Son, and Holy Ghost,' and with prayer." Then the young folk departed. A thousand buns were provided in 1809, fifteen hundred in 1810, three thousand in 1817—9. The increased demand on the baker fairly gauges the growth of the work.

In 1817, the schools formed two lines at the Park, one of girls, the other of boys. The regulation about fruit and ginger-bread winds up thus—"They are, therefore, to be recommended previously to provide themselves, and not to neglect their breakfasts before setting out." We gather from this that the secretary was wise enough to understand that the excitement of the festival might rob the little people of appetite for breakfast, and that they were to be advised not to come with empty pockets. If that is a fair construction, the order must have been popular. After singing a hymn, the children left the Park at a quarter to ten, going across Westminster Bridge to Lambeth. That year they were examined on the "Sabbath; Obedience and disobedience to parents and teachers; Good and bad company; Truth and falsehood; Piety; Incitement and examples." The hymns are all selected from the "Bristol Hymn Book." In one corner of the programme are the words, "Not printed at the expense of the Society." The after effects of these Whit-Monday examinations are pleasantly seen on September 22nd, 1816. "Elizabeth Searle

and Margaret Ray were publicly rewarded this afternoon with two books, given by the General Committee, for publicly repeating the work entitled, ‘Milk for Babes,’ in Lambeth Chapel, last Whit-Monday.” The girls must have been rather tired with waiting from March to September.

The Sunday school shared in the Centenary Celebration of 1839. The Committee applied to James Montgomery to write a hymn, which might be sung by the children on Monday, the 29th of October, at a public meeting of all the schools in the Circuit, except Chelsea. Unfortunately Mr. Montgomery did not see his way to comply with this request. The Rev. John Scott was asked to address the children, four gross of medals were purchased to be sold to the little people at cost price, and the collection was to be divided between the poor and the schools. Another Minute brings us to the Special Hinde Street Celebration. On November 17th, the Rev. J. P. Haswell opened the school. He then delivered an appropriate address, and presented the “Memorials of the Centenary” to all the scholars of the third, fourth, fifth, and sixth classes, to the number of 360; 75 younger children in the first and second classes, each received a small book. We have seen some curious lines, written by one of the elder scholars, whose teacher sent them up to the platform, at one of the meetings, with an odd contribution of

nine shillings and threepence in halfpennies, saved for this Centenary collection. Each coin had a hole in it and was threaded on a wire. The first lines are the best, so that the quality does not rise high enough to tempt one to quote further—

“Accept this trifle from a friend,
To give more he does intend.”

Ministers' visits to the school are recorded with no small appreciation. For the first few years of its history we can scarcely find any trace of a visit from them. But by and by the school receives the attention it deserves. On July 7th, 1816, Mr. Hugh Thompson, “a preacher appointed by Mr. Entwistle,” then Superintendent of the Circuit, gave an excellent address to the children and teachers. Many strangers were also present, it was a “very solemn time.” On January 12th, 1817, the Rev. Samuel Taylor “attended at three o'clock, and addressed the children in a suitable and impressive manner, which commanded great attention,” and as we have no doubt “produced some good.” He afterwards put some questions to the children which were satisfactorily answered, and then dismissed the school. Ministers' visits became more frequent about 1820. In the Minute for May 14th, of the year after, a notice of the Rev. George Morley's address, there is a note, “Mr. Morley has visited the school three times in the present year.” This attention is the more noticeable, as Mr Morley was the Superintendent of the Circuit, not the

minister on the spot. The Rev. P. C. Turner was especially careful of the school. On January 18th, 1818, he attended and improved the melancholy death of M. A. Dew, by a suitable address to the children. In November, he read an account of the sickness and death of Ann Ellen, sixth class, and gave an affectionate and impressive address on the occasion. In July, 1827, the Rev. Dr. Townley addressed the children, and presented Bibles to three scholars who had belonged to the school twelve years. After Thomas Stanley's sudden death, the committee express their sorrow for his loss. "His attention to the duties connected with this institution were such as will always be remembered with every grateful feeling." These happy relations between ministers and the school were continued. The Rev. W. Peterson received a vote of thanks for his valued services to the work during his three years in the Circuit.

There is one entry which cannot have been pleasant for the preachers. But if a faithful chronicler must show up the faults, even of his brethren, he can add that it is a unique record. In December, 1837, at the committee meeting, the Secretary of the Auxiliary Association of Sunday schools, stated that a meeting had been called in consequence of the absence of all the preachers from the anniversary of the Association. The Association was formed to raise funds for the Sunday school. It seems to

have furnished half the income. All who subscribed 1s. per quarter, or upwards, were members of it. Mr. Atherton and Dr. Beaumont had promised to attend; neither came. The disappointed friends say that this "Society has not that share in the attentions and services of the preachers which its importance demands," and express their fear "that such conduct is likely to sever that affectionate regard and high esteem which an unity of purpose is calculated to promote between the preachers and the Society." The committee endorsed the resolution, and sent it to each of the preachers, with regrets that any occasion should have arisen for it. It must have been a tolerably hard pill for Mr. Atherton to swallow; Dr. Beaumont had more experience in such matters.

On January 5th, 1834, we find a suggestive note. "This afternoon the Covenant was renewed, consequently the children were desired to remain at home, and engage themselves in reading good books, and other religious employments." A minute in Mr. William Corderoy's writing describes an interesting celebration, 1835, October 4th, afternoon. "This being the third Centenary since the Bible was printed in the English language, and the Committee considering that its importance demanded special observation, the children were assembled at the usual hour, and, accompanied by their teachers, went to the chapel, where an address was delivered on the occasion by the Rev. A. E. Farrar."

No one can turn over the Visitors' Book without seeing that the Sunday school at Hinde Street was from the first supported by the most influential men of the place. Mr. Horn, one of the first secretaries, was one of the most valuable men Hinde Street had. Mr. James Flintoft was a teacher till June, 1818, when the record tells us he withdrew for the present. There is a touch of human nature, and the story of a long and painful illness in the record, for it adds, "By desire of Mrs. Flintoft." Nearly all the leading men were constant visitors. But it is enough to mention Mr. Calder and Mr. William Corderoy, to show how the Sunday school was knit to the Church. Mr. Calder was the first secretary. He worked in the school till 1817, when he was elected "Secretary of Accounts" to the Sunday School Society, a post which he filled till 1823. Though he ceased for a time to act as secretary, we have seen, how zealously he worked as a visitor. His suggestions are those of a practical man who knew the importance of discipline. On March 26th, 1820, there is this entry. "Mr. Calder, the visitor, was much pleased with hearing an adult read the third chapter of John. He commenced with the alphabet when he was fifty-eight years of age, and in eighteen months was able to read his New Testament well—and through mercy he understood what he read to the saving of his soul." Mr. Calder was for seventeen years treasurer of the school. Mr. Corderoy offered his

services as a teacher on February 15, 1829, and closed the school that afternoon. He worked there until his death in 1860.

In June, 1817, a school was started at Peter Street, "in the midst of a population deplorably ignorant." Mr. John Green was its secretary. In 1818 another was opened where Dorset Square now stands, which is thus noticed in the report of 1819. "On an insulated spot, formerly the Lords' Cricket Ground, but now covered with cottages, and inhabited by poor persons, who are almost excluded from all religious instruction, for themselves or children ; a building has been erected for a Sunday school, which was opened on June 7th, on which day 70 children were admitted ; the number now is 106, taught by 13 teachers. Public worship is also conducted in the school in the morning and evening of the sabbath." In 1822, Charles Street, Hampstead Road, the forerunner of Stanhope Street, and in 1830, a school in Pancras Street, Tottenham Court Road, began by the friends of Peter Street, were added to the Society. The Pancras Street school was transferred to Fulwood's Rents in September, 1844, as the new landlord required the rooms in Pancras Street for his own use. In March, 1846, these premises also passed into other hands, so that the school had to be given up. Various other schools in the Circuit, which were not strong enough to stand alone at first, were connected from time to time with Hinde Street.

Portland Town and Shepherd's Market were among the latest. In 1850, Portland Town had ninety scholars, 1,532 had been admitted since the school opened. Such facts and figures show how earnestly Methodism has laboured for the children of the West End of London.

Nearly 23,000 scholars have passed through Hinde Street Sunday school since the memorable Sunday when it was opened by Joseph Butterworth. This represents an enormous work. But this is not all. Other schools which it has helped to found must not be forgotten. Directly or indirectly, its influence cannot have reached less than a hundred thousand children. The Revs. John Scott, of Ceylon, W. Kirby, and Theophilus Williams, now in British America, passed through the school. The Revs. George Weston and F. W. Macdonald are still remembered with special interest as old teachers. The school steadily maintained its efficiency, though it long struggled under grievous disadvantages. The Young Men's Bible Class Room needed to be lighted up with gas all the year round. The school was only about ten feet high, and there was no infant school. Better days are near, and friends all over the world will be ready to help in the great task of providing a better Sunday school, where the old work may be carried on with all the advantages of proper premises.



CHAPTER XII.

WEST END METHODISM.



E have now traced the history of West Street, the most venerable of the still existing relics of Primitive Methodism, and the mother of all our West End churches. Chandler Street and Hinde Street have covered almost another century of labour. These chapters therefore form a history of many of the phases of Methodist work in West London for one hundred and fifty years. Some observations may light up the history, and claim for it the careful attention which such a long and memorable chapter of Methodist experience deserves. It is not always convenient to interrupt the narrative in order to point out its salient features, or to press home their significance; that may, perhaps, be best done when the story is told. Now that Metropolitan Methodism is so keenly alive to the burden of her four and three-quarter millions of souls, the

result of many months' patient groping in these old records may have some immediate value.

The East End has found many warm advocates. Its struggling, sinning people will not be forgotten. Help, we may confidently hope, is near that will encourage those already in the field, and provide the resources they need. But if we cannot do too much for East London, we must not forget the claims of the West. The Rev. Harry Jones, himself familiar by personal residence and work with both the East and the West End, has furnished some valuable "notes of common life and pastoral work" in his *East and West London*. He lived close to the Langham Hotel, and for fifteen years had charge of St. Luke's, Berwick Street, in the parish of St. James's, Westminster; then he became Rector of St. George's in the East. His West End district was the most crowded in the metropolis. Ten thousand people lived in one piece of it only three hundred yards square. If the whole of London under the Metropolitan Board of Works were peopled as densely as this, it would contain two hundred and forty-five millions of souls—one sixth of the population of the world. "Here," he says, writing from St. George's in the East, "the streets are wider, the houses are less closely packed together, and poor people especially have more room. There, an artisan in the receipt of good wages is frequently obliged to content himself with one apartment, which serves for all purposes, and for which he pays some five or six shillings

a week. Here he can get a whole house of four rooms, with a commodious yard at its back, for about the same sum. I found much less begging at St. George's than in St. James's, Westminster. Another painful comparison will be fully endorsed by all who know East and West London: "I venture to say that before God I think the harlotry of the Hay-market is radically worse than that of the Ratcliff Highway." Any one who reads the chapter on *Social, Physical, and Civil Life*, will see that the West End is, at the very least, in equal need of true Home-Mission work as the East End. Miss Octavia Hill's famous experiments, described in her *Homes of the London Poor*, were both made within easy reach of Hinde Street Chapel.

What has Methodism done for West London during this century? Has she been asleep, heedless of all the multitudes around her? That is one question to which we have given an answer. To trace her history is to show her methods of evangelization; how she has endeavoured to reach the people, and in what localities she has been at work. But it is time that some great advance was made in West London. The hour to favour her seems to have come. What does the history of the past teach?

From 1743 till 1798, West Street was the advanced post of Methodism in that part of London. In 1798, when the first Queen Street Chapel replaced West Street, the need for some preaching place

beyond Bond Street became even more pressing. Before Mr. Wesley's death a foothold had already been gained near Grosvenor Square, in the room above the slaughter house. In 1801, the modest little chapel was built in Chandler Street, close to Grosvenor Square. This marks the beginning of the West End Methodism of this century. On the first London Plan of this century which we have been able to find, Somers Town also appears, with service at six. Saffron Hill, afterwards known as the "Local Preachers' Cathedral," was in its infancy. We have not met a parallel to its arrangements for worship. One Sunday it had morning service at half-past ten; the next, afternoon service at three; the third, evening service at six; then the process was repeated. In 1807, when London was first divided into two Circuits, encouraging progress had been made. Chandler Street had one hundred and five members; Saffron Hill, thirty-seven; Battle Bridge (now King's Cross), with one service at six, had fifty-seven members. There was also a service at Lombard Street, Fleet Street, at half-past six. Whoever notices how these places lie, will see that Queen Street had been surrounding herself with smaller Societies, situated so as to reach the various districts, and leaven them with Methodism. Kentish Town, Chelsea, and Westminster had also chapels.

Nearly ten years later, in 1817, another Plan reveals still greater progress. Chandler Street had given place

to Hinde Street, which was now only second to Queen Street in members. The chapel had been full from the time it was opened, in 1810. But 1817 is remarkable in the history of West End Methodism, because Peter Street Chapel was secured. Up to that year there was no preaching-place in the vast district lying between Hinde Street and Queen Street. "Seven Dials, morning, 7," does appear on the Plan, but this can scarcely be considered a preaching-place. Hinde Street planted the new cause at Peter Street, amidst some opposition from the Circuit authorities. When the friends there found that the Circuit Stewards did not feel disposed to take the chapel that was offered, they consulted the Superintendent. He promised to supply the pulpit, so the place was secured at once. The entire financial responsibility rested on Hinde Street. Peter Street, lying on the west side of Wardour Street, was in a splendid position to reach the vast population between Regent Street and St. Martin's Lane. It was surrounded by low Irish costermongers, but it was always prosperous, though its worshippers were often sorely annoyed as they went to service by the rough people around. Dr. Beaumont once said that the street was famous for three things—sin, the devil, and the Methodist chapel. The pulpit was well supplied. The Local Preachers bore the burden of the work in 1817 ; but James Wood, Samuel Taylor, Jabez Bunting, James Needham, William Jenkins,—the four Ministers and the Supernumerary

of the Circuit, were all appointed. In 1822, Peter Street had one hundred and one members, it had made more rapid progress than Chandler Street had done in the same time. It soon had its own Leaders' Meeting. In 1827 it had eleven Leaders, and one hundred and seventy-five members.

. Methodism is now reduced to the position it held at the beginning of the century, with no chapel between Queen Street and Hinde Street. The enormous district bounded by St. Martin's Lane, Oxford Street, Regent Street, and Trafalgar Square, has not even a prayer meeting or class meeting. We do not, of course, forget the little Welsh chapel in Poland Street. The experience of all who understand London life will confirm Dr. Rigg's verdict, that Methodism will never have full success till it has a chapel within half a mile of anyone who wishes to attend its services. Judged by that test, we are far enough from occupying our proper position in the West.

The loss of Peter Street Chapel in 1851 was a great blow. True, it was an uncomfortable place in a very unpleasant neighbourhood, which frightened all who were not earnest lovers of Methodism. If a new chapel had been provided for the district within ten years to replace it, as Hinde Street replaced Chandler Street, there is little doubt that its success would have rivalled that of Hinde Street. Some efforts were made to secure

a site, but they proved unsuccessful. The cost of land was too heavy for a Circuit that was "rolling" in debt. A great scheme such as would have saved Methodism in the district was quite out of the question. Nineteen years after Peter Street was lost, Methodism was again introduced into the district. A little chapel in Poland Street was taken in 1860. But this experiment was a failure. The old friends of Methodism in the neighbourhood had mostly disappeared ; all had to be begun afresh. The difficulties might perhaps have been overcome, but there was no resident minister to work the place with vigour. In 1866 efforts were made to secure land for a good chapel. The Rev. John Scott said that he considered the neighbourhood one of the most important in London, and promised, on behalf of the Metropolitan Chapel Committee, that, if a site could be obtained, they would move all London Methodism to accomplish the object. But the scheme fell through, as no site was available. In November, 1871, the Trustees of Wardour Hall offered to transfer their lease to the Circuit, but this had to be declined, because a clause in the lease made the shorter Catechism the doctrinal standard. If the West End is to have help, there seems no finer field than this. Could we not redeem Mr. Scott's promise at last ?

The history of Stanhope Street Chapel forms a good illustration of the extension schemes of the Circuit. If compared with Peter Street, it also proves

how closely the growth of a Society is interwoven with its chapel accommodation. The first plan on which Peter Street appears, shows that there were already services in Brook Street at half-past ten and six. A prayer meeting had been started there in 1816, five months before Peter Street was taken. The local preachers bore all the burden. We cannot trace any ministerial visitor into that preaching place. But if denied the advantage of the presence of the notable men who then laboured in the Circuit, the work there went on. After a long history of change, a home was found in a schoolroom not far from the present chapel. In 1829, there were one hundred and fifty-six members here ; Peter Street then had two hundred and fifteen. In December, 1830, Stanhope Street had shot ahead : it had two hundred and eight members, Peter Street two hundred and four. From that time it continued to lead steadily. In June, 1850, it had three hundred and forty-five, whilst Peter Street had one hundred and forty-five members. These figures seem to justify the inference that the building fixes limits to the growth of the Society. Peter Street reached, within ten years after it was opened, as great prosperity as it ever attained. The cause which Stanhope Street now represents was at first less fortunate. It wandered from one spot to another between 1816 and 1823 ; then it found a more suitable home, and grew rapidly. The tide quickly turned in its favour. It was more

fortunate than Peter Street in securing a new chapel, and steadily overtook the other Society. In December, 1834, the Quarterly Meeting resolved that Stanhope Street and Peter Street should occupy their present positions on the plan, and that "the same equality as before should be practised." A young cause may flourish for a time, despite uncongenial surroundings. It can make the best of its position, and hope for better days. But it languishes if no proper provision is made for worship within reasonable time. If Peter Street could have had a new chapel, it would have continued to grow; as it was, it had two hundred and forty members in June, 1845; one hundred and forty-one in December, 1848.

These two cases are typical. In its best days Hinde Street had almost more members than could have been crowded into its chapel. Its branch Societies all around were scarcely less prosperous. West London seemed eager to embrace Methodism. The Circuit was no less eager to spread abroad its influence. The work at Salisbury Street, Lisson Grove, was not less encouraging than at Stanhope Street and Peter Street. There was also a little cause in Milton Street, the forerunner of the present chapel. When that was opened it attained prosperity by leaps and bounds. There was also a school room in Shepherd's Market, Mayfair, not far from Hyde Park Corner, where an excellent work went on. The parent Society at Hinde Street had classes

spread all over the West End. They met in houses or school-rooms, and in all manner of strange and inconvenient places. At one time there were two little chapels in active work within a few minutes' walk of Manchester Square. In fact Hinde Street was always trying to extend Methodism. No Circuit can show a finer record of Metropolitan Chapel Building.

But this restless energy was marred by a vicious method. Nothing could exhaust the energy. When the debt on Hinde Street alone was £5,000, and the Trustees could no longer even supply the classes with candles, the Circuit was spreading out in every direction. One admires the enthusiasm which rose above such trials. But the Circuit for half-a-century held fast to its vicious methods. Every place was burdened with loans. No cause, however small, seems to have been launched without debt. The strain was felt severely even when the Circuit had two thousand five hundred members. The Trustees had many anxious hours, and were sometimes hard pushed to meet current expenses. When the seat rents of Queen Street amounted to more than £700, its income barely met the expenditure, because of the enormous amount of interest due. This is the history of all the older chapels in West London. £15,000 has been spent in interest on Sloane Terrace Chapel at Chelsea. Debts crippled the Hinde Street Circuit. Schemes for the purchase of ground near

Wardour Street were beyond its strength. It simply established a cause by leasing a chapel in a low street.

Retribution overtook Hinde Street during the disastrous agitation. Peter Street was in debt; the debt could not be cleared off, and the chapel was lost. Stanhope Street nearly shared the same fate, but was saved by a noble effort. The fact that such an effort was successfully made during the agitation, shows what might and ought to have been done before. Hinde Street was left in 1852 the wreck of its former self; but its enormous vitality and the blessing of God on the devoted labour of some noble friends saved the Circuit. The last twenty-five years have been marked by the removal of all financial difficulties. Now the Hinde Street Circuit has no debts whatever. Meanwhile, our work in West London is reduced to the smallest proportions. The Circuit extends from Chalk-Farm Road to Constitution Hill; from Trafalgar Square to Harrow Road. For years there were only two old-fashioned and badly-appointed chapels in this enormous district—Hinde Street and Stanhope Street—which together provided for about thirteen hundred people. Regent Street, Oxford Street, Portland Place, Euston Road, Marylebone Road, Piccadilly, Pall Mall, West End business houses, West End squares, and only two Methodist chapels! It is time that something was done. This is no mere Circuit question. If it be left there the work cannot be

attempted ; the resources of the Circuit are utterly inadequate for such a gigantic task. Hinde Street is being rebuilt. After difficulties scarcely less great than those with which Henry Moore had to grapple, additional property has been secured. With the help of friends scattered all over England and away in America and the Colonies, Hinde Street will provide a worthy home for West End Methodism, where she may attract many worshippers, and also gather from the large West End business houses the young people whom country circuits are continually sending up to London.

No one, however, who is awake to the claims of the West End, will consider the building of one chapel a solution of the problem. The case of Stanhope Street has long engaged the attention of the District Meeting. It seems impossible to unite that cause with Camden Town. We are disposed to think that under all the circumstances such a cause is not desirable. If the Kentish Town Circuit and the First London District could build a good chapel to the north of High Street, Camden Town ; the Second London District might perhaps replace Stanhope Street by a Chapel near Portland Road Station. Little more can be done under existing conditions. It is wonderful how much life there is in the old cause, but no great progress will be made until a good chapel is erected in a commanding situation. The Circuit cannot touch that scheme

at present, and time is precious. Might not something be done for the Circuit which once provided Methodist Chapels for the whole of the West End?

The Wardour Street district claims attention. If the new mission could establish a good chapel in that neighbourhood, we might repeat the successes of Peter Street, and escape the disasters which wrecked the work there. If this were not possible at present, perhaps the Mission might deal with Camden Town or Stanhope Street. To build a chapel seems the best method of operation. It is true to our organisation, and would not clash with, or appear to discredit, any other forms of Methodist work. New chapels at Hinde Street and Stanhope Street, free from debt, would soon be able to re-establish Methodism in Mayfair. Somewhere in the neighbourhood of Shepherd's Market a Schoolroom might be built and a Minister set to work. Perhaps in this way Methodism might again gather up the threads which were dropped in 1851 and 1852. There is an enormous population from which Methodism might expect to reap a fine harvest. Four good chapels might be filled, and would surround themselves with preaching places which might gradually develop into strong self-supporting causes. Many difficulties would arise in the carrying out of these extension schemes, but a Church with such a history need have no doubt as to the result of its efforts.

One prayer rises to our lips as we turn from our study of the work and workers of the past to our own brief opportunity in the boundless field of service. May He who inspires it grant the answer!

"God of our fathers, be the God
Of their succeeding race!"

